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"LIBERTY, HOLINESS, LOVE."

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For the Register.

GENERAL SCRIPTURAL VIEWS OF THE SECOND ADVENT OF CHRIST.

[Continued.]

III. We now come to our third inquiry, What was the expectation of the Apostles and primitive Christians? It is manifest that they looked for *the speedy advent* of the Lord Jesus. The crucifixion of Jesus had exceedingly disappointed them. "They trusted that he would redeem Israel." His resurrection, however, revived their confidence. And though he had gone away into heaven they expected his return to the earth. "This same Jesus shall so come in like manner as ye have seen him go up into heaven." And this return they believed would not be long delayed. The Apostle Peter intimates it in his discourse to the Jews in the Temple. "Repent ye, therefore, and be converted, that your sins may be blotted out when times of refreshing shall come from the presence of the Lord and he shall send Jesus who before now has been preached unto you; and whom the heavens must retain until the times of the restitution of all things spoken of by all the prophets." These times of refreshing and of restitution were manifestly, in the Apostle's mind, identical with the time of the return-advent of Jesus, the Son of Man. And he appears to have thought them to be so near that his hearers, if they repented of their sin of having crucified the Lord of glory, *might* expect to live until they should arrive, and to share in the felicity which they should bring.

It is the uniform language of the Apostles, on this subject, that "the coming of the Lord draweth near." "The Lord is at hand." "Behold the Judge standeth at the door." "Yet a little while and he that shall come, will come, and will not tarry." "The night is far spent, the day is at hand." "And when the Lord should come he would execute vengeance upon the wicked and bring salvation to the righteous." "The day of the Lord so cometh as a thief in the night." "For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." St. Paul ventured to take one step beyond what the Lord Jesus had expressly testified. "He declared that *the dead in Christ would then rise.*" "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise *first*, and *afterward*, we who are alive shall be changed, in a moment, and shall be with the risen saints, be caught up to meet the Lord in the air, and so shall we ever be with the Lord."

The Apostle Peter takes yet one step more. He testifies that the earth with all its contents will then be burned up. "The day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and the works therein shall be burned up." This conflagration, however, would not make an end of our globe. Out of its ashes would come forth "new heavens and a new earth in which dwelleth righteousness."

The author of the Revelation adds yet another particular. He represents "that one thousand years after the resurrection of the just, and the commencement of the reign of Christ and the saints upon the earth, that there will be an insurrectionary movement; that Gog and Magog, with the ends and the breadth of the earth in their train, will make war upon the saints and besiege the holy city; that God, who interposed to save Israel from the Egyptian, and Jerusalem from the Assyrian, would then cast His lightnings from heaven and destroy them at once; that this deliverance would be followed by the general resurrection. The dead, small and great, stand before God seated on his throne, and are judged according to their works. Death and hell and whosoever's name is not found in the book of life are cast into a lake of fire. The holy city, the New Jerusalem, comes down from God out of heaven. A voice proclaims, "Behold the tabernacle of God is with men and He will dwell with them and be their God. And there shall be no more death, nor sorrow, nor pain, for the former things are passed away." And all these things were to take place soon. "Behold I come quickly."

IV. What views have since been entertained on this subject? These have undergone various changes and modfications, while the wheel of time, in its course, has been rolling onward. The first and the second generations passed away but the expected advent did not take place. The day of the Lord did not come. What even the Apostles looked for, and confidently announced, has never transpired. What the Lord Jesus Christ apparently declared was not realized. Yet something equivalent, and vastly more than equivalent, *has* eventuated. A great spiritual kingdom has been brought into being. From small beginning it has grown to unrivalled greatness. Its foundations are indestructible. Its elements are righteous, peace and joyful hope. Jesus, the Son of Mary has been enthroned on earth. The sun of righteousness has risen and cast its vivifying and healing radiance on every land. He has already reigned eighteen hundred years. His name is exalted above every name. The monarchs of the earth have bowed before it. This kingdom has been *progressive* and is still in progress. Its full development has not yet been consummated. The laws of it are even now but imperfectly understood, and still more imperfectly are they obeyed. It has ever been, and is now, in a condition of adolescency and growth. But the movement of it is *onward*. And we are not warranted to limit its growth or in regard to time or extent or degree of perfection.

A central question, the point of division between the two general views which have been entertained of the Messianic mission, is this, Was the Messiah to be *a Judge or a King?* Was he to sit on *a throne of empire, or on a tribunal of judgment?* Would he come to rule and reign or to retribute rewards and punishments? The Jewish view was chiefly that of *a ruler; a monarch;* he would subdue the nations and then govern them. But the Christian view has been chiefly that of *a Judge;* that he would come to sever the righteous from the wicked; to justify and save the former, but to condemn and destroy the latter; to make an end of *these*, but to exalt *those* to glory, honor and immortality.

The Jewish prophecies described the Messiah as reigning king. But Jesus was not such a personage. On this account the nation rejected him. And his own disciples were perplexed on this account. But their perplexity was removed by the doctrine of his second advent. He would then fulfil all the sacred predictions; would deliver his own people, crush all his enemies and possess an empire, stretching "from sea to sea and from the river to the ends of the earth." But he delayed to come. In the second century, the doctrine of *chiliasm* was brought forth. By this doctrine the day of judgment was divided into two periods; one of them to take place at the commencement of the thousand years' reign of Christ and the saints upon earth; the other at the termination of them. The first judgment would be partial, but would exalt Jesus to his throne; the second would finish the concern of judgment, bring the reign of the Messiah to its consummation when he would deliver up the kingdom to God, even the Father, who had appointed it unto him.

But the thousand years' reign—long and confidently expected to be near at hand—did not come. At length a new modification of the doctrine came up; that of *the Millennium;* a thousand years of prosperity and glory to the Church; of peace and holiness to all mankind. But the visible presence of the Lord Jesus would not then obtain. His personal advent would take place at some inconsiderable space of time beyond the close of the Millennium. He would then appear in tremendous majesty, raise up all the dead, both the just and the unjust, hold an assize of strict inquisition upon every man; at the conclusion of which he will receive the righteous to the kingdom of everlasting life, but consign the wicked to the prison of eternal perdition.

According to the views generally entertained by Christians, the Lord Jesus Christ reigns invisibly and spiritually but will finally come personally and fulfil literally his office as a Judge and Rewarder. But there is an evident inconsistency in accepting one part of the sacred predictions in a *moral* sense and another part in a *literal.* If some of them, and even the most of them, are to be understood *morally,* why not the whole? Does not consistency demand it? Accordingly there are those who reject the doctrine of a formal, universal and final judgment, and confine the whole office of Christ to his spiritual and invisible kingdom.

That the predicted advent of the Son of Man was fulfilled in the siege, capture and fall of Jerusalem when it was taken by the Romans under the command of Titus is an opinion entertained by many. The great names of Lightfoot and Bishop Newton have rendered this view respectable. But the evidence of its truth is not satisfactory. The Christians who lived at that time seem to have no idea that the fall of Jerusalem was the catastrophe to be realized in the great day of the Lord. The conditions of the advent were not fulfiled. The Church was not delivered out of her tribulation, nor was Jesus enthroned, nor every man—all men—rewarded according to his works.

V. And finally, in what conclusions may we now rest? Have the predictions in the Old and New Testaments been fulfilled? Have there ever been real prophecies? Yes; in the spirit of them, yet, perhaps, not in the letter. Not, probably, in the sense in which those who uttered them, understood and expected. But we are not to regard them as unaccomplished. The Lord Jesus Christ possesses an incomparable and glorious kingdom on earth. He reigns as a Governor and dispenses justice as a Judge. His laws are more deeply and indelibly engrossed than if they were engraven on tables of brass or of adamant. His throne will stand as long as the moon shall endure. Men now bless him and eventually all nations will call him blessed.

Though the times and the seasons are kept by our heavenly Father in his own power and not revealed to creatures—not to the angels of heaven nor even to the Son—yet there is a concatenation in the phenomena of divine providence. "Great events cast their shadows before them." The events of one age grow out of those of the age which preceded it. And there are some gifted minds which catch a glance of the things which are about to happen. They have a presentiment, though indistinct. They perceive the shade, but not, usually, "the very image of things." These are the prophecies. Probably they are all we have. And they are all that we need. Our curiosity is but an inferior passion in human nature. It is not the primary and the chief stimulant to acquire knowledge. It is with the useful not with the curious that we are deeply concerned. While curiosity has its uses, it must be subordinated, or it will run into abuse. We are not necessarily ignorant of anything which it is important that we should know. Secret things are with the Lord our God, but His *commandments* are made known unto us. And blessed are all they who do them.

S. F.

RELIGION A RESTRAINT AND AN EXCITEMENT.

From a series of essays, sketched out by Henry Ware, Jr., a short time before his death, and now published in the second volume of his works.

I have often had occasion to call to mind the remark which once fell from a friend in conversation, to the effect that much practical error arises from men's looking on religion as a restraint alone, instead of considering it as an excitement also. The thoughts suggested by this hint are of most various and extensive application in the whole process of the religious life. What is that process, in fact, but the subjection of the soul to that will of God which restrains from all that is evil and excites to all that is excellent?

Undoubtedly the first aspect in which religion presents itself to man, is that of restraint. Its office is that of prohibition. Its commandments run in the language of denial—Thou shalt *not.* It forbids certain gratifications which nature craves. It insists on the denial of certain propensities, on limiting the indulgence of certain desires, on refraining from certain states of mind and certain courses of conduct. It requires self-control, circumspection, thoughtfulness. It is thus a universal and ever present restraint. He who acknowledges its authority feels that neither his body nor his spirit, neither his talents nor his time, are his own; they are the Lord's. He may neither live to himself nor die to himself. His business, his recreations, the emotions of his heart, the purposes and plans of his life, the accents of his lips, the demeanor of every hour, are to be placed under the control of moral and religious principle.

But for a man to stop here, and fancy his religious culture done, would be a most absurd and pernicious error. This is but the beginning. This is only the negative. He knows what he must not do and be. But what must he do? What must he be? Will not religion teach him this? Religion is therefore an excitement to right action as well as a prohibition from wrong; it urges the heart to attach itself to what is lovely and pure, as well as to avoid what is low and base; it prompts to the glory of doing what is noble, as well as deters from the sin of doing what is mean and vile; it stimulates to action in every way of improvement and goodness. So that nothing can be more erroneous than their opinion who fancy it severe and morose, occupied wholly in checking the flow of the spirits and damping the ardor of the feelings, never speaking but to chide folly, and presenting forever the dark side of things. On the contrary, what more animating than its promises! what more inspiriting than the scenes to which it invites in the future! what more cheerful than its pursuits of useful labor and affectionate toils of beneficence and hours of contemplation! And as to its showing the dark side of things, it is that which alone shows that every thing has a bright side, and unveils it to the eye of desponding humanity. He who sees only the prohibition, and feels only the restraint, without having his heart stirred with a holy purpose of action, and a joy in the anticipation of better things, has learned as yet only the alphabet of religious culture; he is a babe bound about with swaddling clothes, with no use nor enjoyment of a free and active existence.

It is clear, therefore, that wherever there is the true operation of the religious principle, it must perform both of these functions alike. It must control and impel. No one will throw off the restraint, and impetuously follow the impulse; no one will be satisfied with the restraint alone, but will seek a higher and more active life.

Yet it is equally clear that it will be principally felt as a restraint *in the beginning of the religious career.* When the struggle for ascendancy first takes place between the sensual, worldly principle and the religious principle, the latter prevails, if at all, by throwing a restraint over the worldy and sensual. This is the first step. It lays a check on the indulgence of selfish desires, and animal pleasures, and every wrong propensity. Like the voice which was heard in the wilderness, it announces the coming of God's kingdom in the soul by the cry, Repent! Quit these false pleasures; correct your taste for this false happiness, abandon these unworthy habits. This is unwelcome and irksome. But as the progress of the religious life goes on, as the man becomes better acquainted with its sublime spirit, and is more habitually observant of its laws, he comes to be less sensible to the restraint, and more alive to its quickening and exciting powers. It ceases to be to him a burden, and grows into a pleasure; it is no longer a hardship, it is a delight. The privations which were at first severe are no longer privations. The duties that were at first hard because new, are now familiar, and he is fond of them. Like the beginner in any new occupation, art, or study, he is for a long time awkward and embarrassed by the strangeness of his position, and by mere unaccustomedness to the rules and routine of his pursuit. The learner on a musical instrument is perplexed and pained by the rules which operate as a distressing restraint upon him; but after a time they become familiar and natural, and nothing can be an apter emblem of freedom than the motion of his flying fingers as they kiss the strings. So with the young Christian. For a time harrassed and discontented by the unusual restraint, he by-and-by feels it no more, but pushes forward with kindled and delighted mind, pursuing the straightest path of right, and conscious only of pursuing his pleasure. The restraint is upon him; it is less possible than ever to cast it off; but it is lighter than ever, because it is willingly borne, and because it helps him to accomplish the object which he now has most devotedly at heart.

There is a striking passage in the First Epistle of John which accords with this statement and helps to illustrate it. There is no fear, he says, in love, but perfect love casteth out fear, because fear hath torment. Here we have the distinction between the restraining and the exciting principle we have been speaking of. The mind is first impressed with the *fear* of God, of his displeasure, of committing sin, and of the consequences of sin,—a most reasonable fear. This operates as a restraint. It is a check on the heart's sinful propensities and the unprincipled pursuits of the life. But so fat there is pain, dissatisfaction, torment; for the soul is as yet reluctant and unwilling. Soon, however, the study of God's character and will unveils that glorious Being in attributes so adorable and amiable, a nearer acquaintance discloses so beautifully his fatherly purposes and grace, that the soul is won to his love, and no longer so much fears his wrath as longs for his friendship. Here is an excitement. The man longs and labors to please this Father, whose excellences are so lovely, and whose will is so beneficent. He comes to forget that he is dreadful; he loses thought of the divine terrors; his *love casts out the fear* which he once trembled under; he glows, burns, rejoices, and presses forward in confidence and hope; and there is no fear, there can be no fear, for he is perfect in love. He is conscious of no restraint; he is sensible of no control; he indulges his prominent desire; he follows the impulse of his own excited spirit, which by the power of love, has become conformed to the will of God. He rises as by his own proper motion, as on eagle's wings, as on the easy and familiar pinions of angels. When he first put them on, he was embarrassed by the unaccustomed members, and moved heavily; nothing, perhaps, but the dread of impending evil would have aroused him to tempt the upper air. But when the flight has become familiar, and he has reached the purer atmosphere above him, and got a nearer view of the splendors of the upper regions, he feels an excitement which urges him on spontaneously and joyfully; it is rapture to him to press forward; far from enduring any restraint, he is enjoying the most unbounded liberty.

He that feareth, it is added, is not made perfect in love; that is to say, he who feels his religion to be a burdensome affair, and his movements fettered by it, has not attained to that true state of the mind which makes all a delight. He has made but slight progress in the divine life who does his Christian duties only because he is afraid to neglect them, and whose faith is therefore always checking him from doing wrong, instead of urging him to what is right.

All this serves to explain how it happens that so many with a partial devotion to religion, declare themselves disappointed in the happiness which flows from it. They have looked for the satisfactions and raptures of which others have spoken, but do not find them. Instead of serenity, they meet but uneasiness and despondency. They are ready to abandon in despair a pursuit which does little else than keep them in a state of conscious inquietude.

This is easily explained. The peculiar and boasted happiness of religion belongs to him whose soul is filled with its temper of perfect love; who, under the impulsive excitement of its glorious convictions, in the glow of an affectionate ardor, moves on without restraint or fear; having no desire, or feeling, or habit, in opposition to duty. Now, the beginner cannot be in this state. He is still under control. The yoke is not so familiar as to be easy; the burden has not been borne long enough to be light. He has but recently undertaken a new system of government over his affections, thoughts, propensities, will, temper, words actions; it must of necessity be long before they can all be brought perfectly to acquiesce and live under the new law in harmony and peace. If he suffer himself to be swayed by a romantic expectation of sudden and complete bliss, he will be inevitably disappointed. Religious happiness is to be looked for just in proportion to religious attainment. There may be a thrill of rapture upon the soul at the first disclosure to it of divine truth; there may be moments of high feeling and ineffable delight from many occasional experiences in the path of duty; but the equal, uniform, satisfied serenity, "the sober certainty of waking bliss," that nothing interrupts or diminishes, this is the attainment of a long pilgrimage, this is the result of that patient perseverance which leads to experience, and gives birth to the hope that maketh not ashamed.

Hence the remark is obvious, that the great attainments of religious character are made under the exciting impulses of generous feelings and the encouragements of a divine love. The action of fear is altogether insufficient. It stops far short of the true end. It may begin, but it cannot finish. It can do nothing more than restrain from evil; it cannot lift to excellence. They who are actuated by it may take religion for their law, but it cannot be their pleasure; it is the task-work of the slave, not the affectionate compliance of a son. It is in perpetual and irritating opposition to their favorite desires, when it ought to be in conformity with them. It grasps every effort, repines at every sacrifice, and achieves nothing beyond a poor mediocrity of sluggish and creeping virtue.

How much of sad error is there amongst us through this misapprehension! Instead of giving up ourselves, heartily and wholly, to the generous exhiliaration of a devoted soul, we hold back reluctant. What wonder that we are so poor in goodness! We dwarf ourselves by looking only at the prohibition, the watching, and the rebuke; like thoughtless and foolish children, who shrink from every task as an evil, and fancy they make great gain by every lesson they escape. We should be more wise; we should regard religion as our friend and brother, rather than our task-master; it should be more frequently spoken of as such, in terms of affection and cheerfulness, not of hesitation and awe. Let it not be always represented as beginning in terror, and watered by tears, and closing in struggles. Let not the heavenly visitant be always described as pining on a sick bed, or clothed in weeds of mourning, or borne down by calamity, or gasping in the agonies of dissolution;—as if faith were good for nothing but the chambers of disease and the house of sorrow; as if piety were the inseparable companion of life's evils, and not also the hightener and friend of its dearest joys; as if it were the daughter of remorse and the sister of woe, and not rather the companion of all innocent pleasure and the queen of the heart's deepest satisfactions. We must do it more justice; we must array it in its own bright robes; associate it with the most cheerful objects of nature and all the happiest hours of life; we must know it to be that love which casts out all torment and fear, and changes the painfulness of duty into the spontaneous impulse of inclination.

The *moral* world presents upon the whole a most hideous and distorted appearance. But the experience of my REFLECTING life has shown me that it happens here, as in some pictures, which, looked at with the naked eye, are a perfect mass of confusion, but which show perfect regularity and even beauty, the moment you look through a lens, constructed on purpose to unite the scattered lines in a proper focus. My favorite lens is a virtuous man; it brings into harmony the discordant parts of the moral world. And it is seldom, if ever, that seasons of affliction do not bring forward some of these mediators between God and man—these soothers of the afflicted and perplexed soul. For where do they come from? Who sends them on these missions of mercy?—Can it be be any other but that Power against which the sufferer is tempted to repine? [Blanco White.

RONGE.

The Edinburg Review of Janruary, contains an interesting article on "The Religious Movement in Germany," in which two important conclusions are, in the opinion of the Reviewer, established. "First, the movement will be, whether extensive or not, permanent." "The foundation of the revolution has long been laid," and "the whole history of the secession—its decision and promptitude,—shows that conciliation is out of the question." "And its partizans also are sufficiently numerous to propagate it." The second conclusion of the Reviewer is, that this "will be a lesson to Rome how she makes rash experiments for the restoration of her antiquated claims of high-church authority and implicit obedience." "This experiment," he says, "has ended as all such efforts to throw back the tide of history must end; much as somewhat similar events have ended at home. The reaction against Oxford has come at last; and the like reaction against Jesuitism has come in Germany."

We extract from the Dublin University Magazine an interesting account of the manner in which Ronge is received in Germany. We ought to add that both this writer and the Edinburgh Review (particularly the former) express great doubt as to Ronge's soundness in the faith. There are but two positive articles of belief in the creed which he and those who write with him, have publicly adopted.

"1. The Holy Scriptures shall be our *one* and *only* foundation of Christian faith; the conception and exposition of which is freely given to reason, penetrated and influenced by Christian idea.

"2. As general tenets of our faith, we give the following symbol:—

"I believe in God the Father, who by his almighty word created the world, and rules it in wisdom, justice and love. I believe in the Holy Ghost, a holy universal Church, forgiveness of sins, and eternal life.—Amen."

But it is time that we give the sketch from the Dublin University Magazine.

"It chanced to the writer to be a resident, during the late summer, in Heidelberg, where this movement was at the time going on, and having acquired some knowledge of the language, his attention was naturally attracted towards the subject as discussed in the current literature of the day. Magazines, pamphlets, and newspapers, all teemed with the one absorbing subject; if you joined a party of grave professors chatting in the street, their topic of conversation was sure to be the great Catholic movement; if you looked in at the Cassino, the subject of discourse was the same; at the lady's tea-table and in the professors study, in the shop of the artisan and on the promenade of fashion, you heard of nothing else; and this excitement, which had been going on so long, at length reached its acma, when it was announced by placards upon the walls, and in the leading journals, that the great reformer himself was about to pay the town a visit, and that a new church, upon a certain day, was to be opened by him in person.—Having duly provided myself with a ticket, I repaired at an early hour to the cathedral of the "Heiliges Gheist," which had been lent by the Lutheran Church for the occasion; services had, however, already commenced when I arrived. I shall not easily forget the scene which met my eye upon entering the gallery of this cathedral; it was filled to overflowing—the very aisles were crowded, and the eager and devoted looks of the congregation, as they bent forward to gaze upon the simple and unpretending figure of the priest, who, clothed in a black robe, and with his hands meekly folded before him, stood in front of the altar, was most impressive. Wreathed from pillar to pillar, and around the pulpit and altar, were garlands of beautiful flowers, to which the morning sun; struggling through the thick painted windows, imparted a tinge of gold; and when the vast congregation rising, began to chant a hymn, the full and solemn train of music pealing from the organ, the magnificent chorus swelled by a thousand voices—all were calculated to inspire the casual spectator with feelings not easily described. But when the music ceased, when the prayer was over, and when, amid breathless silence, the man whose fame had already filled Europe, in clear and silver tones, and with language full of fervid energy, began to detail, in a short discourse, the principles of his religion, the air of wrapt attention which pervaded the assembly was as remarkable as the scene was impressive.

A couple of days after the opening of the new church, Ronge was entertained at a banquet given by the citizens, to which I received an invitation, through the kind intervention of the Herr Kechler, the principal lawyer of the place, who was one of the leading men connected with the party. I went to the hotel about half an hour before the appointed time, and found the apartment already quite full. Two immense tables were ranged down the principal room, at which upwards of three hundred guests were seated, in anxious expectation of the arrival of Ronge. I obtained a place very near the head of the table, and just opposite the seat of honor which the guest was to occupy. After various arrivals of different personages, each of whom the assembly had confident expectation was the great man, and after as many disappointments, the door was at length opened, and in he came; the whole company rising to receive him with the most rapturous enthusiasm. I was seated very nearly opposite M. Ronge, and had, consequently, a fair opportunity, of making my observations upon his outward man. In person he is of the middle stature, with handsome countenance, dark piercing eyes, and a fine head of long black hair; but I searched his face in vain for any of those lines of thought produced by severe study and reflection. The expression was intelligent, but certainly not characterized by that earnest seriousness which might have been expected. The chairman, rising, proposed to the company, the health of their guest, and at the conclusion of his speech, placed upon his head a garland of flowers. Ronge then replied. He returned thanks for the enthusiastic reception he had met with, gave a detailed account of his progress through the various towns he had recently visited, complimented the company assembled upon its respectibility and numbers, and said a good deal, the purport of which I could not at the moment catch, as he spoke with great rapidity, and considerable gesticulation. When he had concluded, dinner was served up, of which he seemed to partake with great avidity, the crown of flowers remaining all the time upon his head. When the soup had been served, and the banquet was approaching its middle stage, I saw his next neighbor directing the attention of M. Ronge to me, and I heard him whisper the name of my country. I could instantly observe a sharp, quick glance of the eye directed towards me; but no farther observation was made until towards the conclusion of the repast; when, after the greater portion of the assembly had dispersed, M. Ronge directed his conversation to me, and made many inquiries as to the exact condition of the Roman Catholics in this country which I answered according to the best of my information. He carried on the conversation exclusively in French, which he spoke with the same facility as German.

Upon the day following the banquet, there was to have been a still greater assembly—in fact, a sort of "aggregate meeting" of all the members of the new Catholic Church, held at Heidelberg. But a message from the Grand Duke of Baden to M. Ronge, politely conveyed by the lieutenant of police, put an end to the affair; and a second message, conveyed in the course of the same day, obliged the great reformer to quit the town in a very expeditious manner. Upon that very day, the Grand Duke, who generally resides either at Carlsruhe or Manheim, happened to be in the town, on his way home from a grand "Landswirthschaft," or festival of the farming society, held at Mosbach, on the Neckar; and the contrast between the reception of him—the potentate—the grand monarque—the sovereign of the land—the man whose hands held the issues of life and death—who had soldiers under him, and ministers to do his will—and that of the reformer was most startling.—From the windows of the "Hotel Ernst," I witnessed the duke's departure; and a couple of carriages, with a few soldiers for an escort, formed the whole *cortege.* Few turned their heads as he passed by; and none bade "God speed him!" An hour or two afterwards, the great reformer went on his way, and every house and every street poured forth is inhabitants. Men and women—youth and age—the professor and the student—the matron and the girl—burghers, doctors, lawyers, shopkeepers—men of all ranks and classes, streamed forth in a mighty tide, to hail him ere he went. It was more like the triumphal procession of a conquerer than any thing else. Wreaths were flung down from the windows as he passed; acclamations rent the air: while the Grand Duke of Baden, in his own dominion, passed unregarded by, the whole city rose like one man, to thunder forth their applause, and to bid farewell to the "schlecte falsche priester" of Germany."

CONGREGATIONALISM.

FROM DR. LAMSON'S DISCOURSE.

In regard to its Right, I shall enter into no lengthened argument, but content myself with simply stating the foundation on which, as I conceive, Congregationalism rests, and that is, the common basis of the liberty of Christians, of freedom of conscience, and the right of private judgment,—the right of all Christians, with the record of the Saviour's life and teachings before them, to interpret it for themselves. All else is mere human authority and cannot be allowed to stand between Christ and the individual soul. This, as it seems to me, is firm ground enough to build upon.

Christ came, a spiritual deliverer, to purify, redeem and save the human soul, to quicken in it the germs of holiness and love, and by a moral transformation fit it for the joys of an unheeding life. We have conclusive evidence, I think, from the Gospels, that he left external or ecclesiastical orgarizations to arrange themselves according to the experience of his followers and the wants which should from time to time spring up in their hearts. The spirit of love which dwelt in them, the attraction of a common object and then need the strengthening influence of sympathy, would naturally lead them to form associations of some kind. They would unavoidably meet for worship and the interchange of those deep feelings which could not be suppressed, which they could not stifle or keep pent up within their own breasts. As little assemblies of deciples arose, some regulations would soon be found necessary. But these, under the guidance of the Apostles, were at first few and simple, and were chiefly taken from the usages of the synagogue, in the worship of which most of the first converts had been accustomed to join. Nothing could well be more inartificial than these early Christian organizations. They had been allowed, we may almost say, to take form of themselves. They were the natural growth of circumstances. They originated with the occasion.

In principle these primitive organizations bore a very close resemblance to our present Congregational. There was the same free, popular element visible in them, and the same exaltation of the spirit above the form, which constitutes the fundamental idea of Congregationalism.

The earliest notices of the churches after the expiration of the Apostolic age and at the commencement of the ecclesiastical period, beginning with Justin Martyr, represent them as still extremely simple in their organization and worship each congregation or society being virtually independent and electing its own officers, each bishop having charge of a single flock, and corresponding in fact very nearly with the pastor of one of our Congregational churches, who in primitive times would have been called a bishop.—Hierarchical and priestly notions only gradually crept in, as love grew cold, and ambition seized on the heart.

These facts derived from history, I do not consider as necessary to establish the right of Congregationalism, for I found it, as I said, on the broad basis of Christian liberty,—that liberty with which Christ made his followers free. And could I not find a single precedent of a similar organization in all ecclesiastical and primitive antiquity, the fact would not disturb me, so long as I could plead the freedom of a disciple of Christ. That freedom I prize above all human authority, fathers, councils, convocations, supposed consent of antiquity, or whatever else may come in competition with it. I will give to antiquity and its traditions, to the writings of the fathers, all the reverence to which they appear to be entitled.—I will look at them; I will seriously consider them; I will use them as helps. But I cannot assign to them an authority which they never claimed. I cannot allow them any force binding on conscience. I cannot allow them to lay a finger on my Christian freedom, or for an instant to come between the teachings of Christ and my own personal convictions of duty and right. It would not disturb me, then, if I discovered no precedent for our simple organizations and worship, and the independence of our churches or congregations, in Christian antiquity. Still I do not deny that it is gratifying to find that antiquity bearing testimony to this simplicity and independence. Would that we had more of that union founded on love, which bound together those primitive followers of the meek and peaceful Savior—the only union, I will not say, worth having, but which appears practicable. And is not this practicable, and must it not appear as Christ's kingdom of peace and righteousness more fully comes in the hearts of believers? This union of Christian hearts in love and sympathy, and all distinctions of sects and denominations, (since, as I said, they must continue,) and honest differences of opinion, is it a beautiful image, which at times visits good men in their dreams, but of which the world is not destined to see the reality? God grant that it may one day be a reality.

One word as to exclusiveness, or the idea of a true and the only true church, within the pale of which alone salvation can be securely sought. No formal, technical argument would seem necessary in this nineteenth century to set aside such a doctrine. The claim of any particular church or ecclesiastical organization to the exclusive possession of the keys of the kingdom of God, and of the means of religion necessary to put the soul in a condition of acceptance with him, is, as it appears to me, so utterly at variance with the whole spirit of Christ's teachings, with the largeness of the divine love, and with the common principles of reason and plain practical sense, that I am only amazed that any should be found hardy enough, at the present day, to assert it. The doctrine, or claim, as it presents itself to my mind, carries its own refutation along with it. It wears incredibility on the face of it. I say, as it presents itself to my mind it is a doctrine marked and branded or rejected by reason and the common sentiments of humanity. The chance of its reception and acknowledgement by any large number of minds is diminishing every day. It is at war with the growing intelligence, the civilization, and intellectual expansion of the age, and any revival of a reverence for it can be only temporary. It is but a single wave thrown upon the shore a little further inward than the rest, but which must speedily retire and be lost again in the great deep. I say, this claim of any particular church or ecclesiastical organization, whether Roman, Puseyite or any other, to be in sole possession of the Sacraments and other means of preparing the soul for divine acceptance and a future union with the Father, cannot stand, whether arguments may be used in its support, and nothing can save it from final abandonment. It is too narrow and exclusive. It is opposed to the largeness that is in Christ, to the largeness of reason and our common humanity. We claim no such prerogative for Congregationalism. We do not say, that this is exclusively the way. All which we claim for it is, that it stands on an equal footing with other sects, that it has the same right and title as they to be regarded as a true Church of Christ;—it stands on the same basis of Christian freedom and the right of private judgment.

Were this world our only sphere of action, we might be depressed at the thought of our unfinished plans and of going—before half of our work was done. But the power which grasps at so much more than we can accomplish is prophetic of a higher life. [Channing.

We have seen the following anecdote many times; but it can hurt no one to read it again. We cut it now from the Methodist, (Baltimore,) Protestant.

The late celebrated John Trumbull, when a boy, resided with his father, Governor Trumbull, at his residence, in Lebanon, Connecticut, in the neighborhood of the Mohegans, a remnant of which tribe still linger there; sacredly protected in the possession of the graves of their fathers. Mr. Trumbull gives the following story of himself, in his life written by himself, and which he says "deserves to be written in adamant."

The government of this tribe was hereditary in the family of the celebrated Uncas. Among the heirs to the chieftancy was an Indian by the name of Zachary. "Though an excellent hunter, he was as drunken and worthless an Indian as ever lived." By the death of intervening heirs Zachary found himself entitled to the royal power. Says Trumbull: "In this moment the better genius of Zachary resumed its sway, and he reflected seriously." 'How can such a drunken wretch as I am, aspire to the chief of this honorable race? What will my people say —and how shall the shades of my noble ances—tors look down upon such a base successor?—Can I succeed the great Uncas? I will drink no more!" He solemnly resolved never to taste any drink but water, and he kept his resolution."

Zachary succeeded to the rule of his tribe. It was usual for the Governor to attend at the annual election in Hartford, and it was customary for the Mohegan Chief also to attend, and on his way to stop and dine with the Governor, who was the father of John Trumbull. John was quite a boy, and on one of those occasions when Zachary came to compliment his venerable father, the following occurrence took place at the Gubernatorial table, which we relate in the words of Trumbull:

"One day the mischievous thought struck me, to try the sincerity of the old man's temperance.

The family were seated at dinner, and there was excellent home-brewed ale on the table. I addressed the old Chief: "Zachary this beer is excellent, will you not taste it?" The old man dropped his knife and fork, leaned forward with a stern intensity of expression, his black eye sparkling with indignation, was fixed on me;—"John," said he, "you don't know what you are doing. You are serving the devil, boy! Do you know that I am an Indian. I tell you that I am, and if I should but taste your beer, I could never stop till I got to rum, and become again the same drunken contemptible wretch your father remembers me to have been. *John, never again while you live tempt a man to break a good resolution.* Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected. They looked at each other, at me, and at the venerable old Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on the lands now owned by my friend Calvin Goddard, Esq. I visited the grave of the old Chief lately and there repeated to myself the inestimable lesson."

INFLUENCE OF THE MINISTRY.

The dignity and importance of the preacher's work may be illustrated by the short time which it demands for securing an immense good. It operates with the most powerful of instruments, moral truth; upon the most susceptible of substances, the intellect, heart, will; with the special aid of the Divine Spirit, who often accomplishes extensive good by very limited means. From the laws of our nature, that a sentiment once communicated to the soul is never wholly effaced; that it cannot be confined to the spirit which still retains it, but will be expressed in varied forms, sometimes without design but always with effect; the moral influence is diffusive and expansive, diverging from a single point and pervading a wide area, and never ending, even when ages end; from such laws as these it follows, that when a preacher makes a good impression upon one man, woman, or child, he benefits indirectly a multitude, and when he produces the slightest change in their character, he produces what will never terminate, but will always increase. In a single discourse he may put in operation a system of causes which will result in the moral renovation of thousands who never heard his name. On a certain Sabbath, about the year 1642, an obscure and unpolished clergyman from the country supplied the pulpit of Edmund Calamy, the noted London divine.—When the congregation were apprized that their favorite preacher was net to address them, many of them left the house. There was a young man, a stranger in the metropolis, who had come up to hear Mr. Calamy, and being disappointed in his expectation, was entreated to "go and hear Mr. Jackson, a man of prodigious application as a scholar, and of considerable celebrity as a preacher." But the young man was an invalid, and was unwilling to walk further. He had been for five years in deep despondency of mind; he had at one season avoided almost all intercourse with men for three months; he "could scarcely be induced to speak, and when he did say any thing it was in so disordered a manner as to render him a wonder to many." The discourse of the country clergyman was from the words,—"Why are ye so fearful, oh ye of little faith!" Matt. viii. 26. It was a healing balm to this youthful invalid. It was a prominent means of relieving him from his moral, mental, and thereby corporeal maladies. He began a life of new Christian activity as well as of new confidence and joy; he acquired extensive influence both in Church and State; for five years he held the office of Vice Chancellor in Oxford University, and for nine years the office next to this in literary importance; he numbered among his pupils John Locke, William Penn, Dr. South, Dr. Whitby, Sir Christopher Wren, and Launcelot Addison, father of the celebrated Essayist; he published during his life seven folio volumes, twenty-one quartos, thirty octavos and is still reverenced as a kind of prince and oracle among divines. It was John Owen, who thus ascribes his religious health and much of his usefulness to a single sermon. He was never able to find out the residence or even the name of the man to whose words he owed his freedom from a wasting melancholy. It seems as if a spirit from the land of mysteries had touched him, and straightway vanished to heaven. But though we cannot ascertain who was the instrument of this eventful cure, we know that the Word of God healeth all diseases of the mind, and a single application of it may revive the spirit of him who is to be the physician of many souls.

One of the most effective discourses noticed by modern historians, was preached at the Kirk of Shotts, in 1630, by John Livingston, an ancestor of the well known family who bear that surname in our land. He was at that time chaplain to the Countess of Wigtoun, was licensed but not ordained as a minister, and was only twenty-seven years of age. His discourse was thus alluded to by Rev. Mr. Fleming of Cambuslang; "I can speak on sure ground, that near five hundred had at that time a discernable change wrought on them, of which most proved to be lively Christians afterwards. It was the sowing of a seed through Clydesdale, see that some of the most eminent Christians in that country could date either their conversion or some remarkable confirmation of their case from that day." The rellgious interest, resulting from this single effort of a youthful licentiate, extended throughout the west of Scotland, and among the inhabitants of the north of Ireland, and terminated in the moral improv

and it is not too much to say that new monuments of its efficacy are rising up every year.

Nor is it only by a single discourse that such great effects are produced; it is sometimes by a single sentence in that discourse. The very first clause in a sermon may seize the attention of some leading mind, and may never cease its transforming efficacy until that mind becomes an efficient advocate for God. Some plain statement, made without any anticipation of its peculiar consequences, is often referred to by a grateful convert as the point on which his destiny was suspended. Many instances are on record of a permanent transformation, wrought by remembrance of a word, with its accompanying gesture and look. "Oh, my hearers, the wrath to come! the wrath to come!"—these were the abrupt clauses that fell from the lips of an eminent orator, and fell in such a way as to sink like lead into the heart of one youth, who could not rest until he had become qualified for a useful station in the Christian ministry. "God only is great," were the words of Massilon, and all his hearers rose and reverently bowed. "Oh, eternity! Oh, eternity! Oh, eternity!"—were the closing words of M. Bridane, and they seemed to concentrate into one sudden view the whole subject that had been discussed, and the audience were melted down and not a few permanently humbled.

If the students of moral history were as watchful as the students of nature, they would often trace the influence of a phrase over such an extent of space and time, that it would excite our wonder, and be gazed at like a *lusus naturæ*.—As we find the remains of fishes on mountains and deserts, so we may discover the effects of a spoken word where we would almost as soon have looked for the identical breath with which the word was uttered. Botanists have admired the wise provision of nature for the dissemination of seeds. The embryo plant is encircled with gossamer and swept by the wind over streams and wastes, and comes up in a strange land.—And so a pithy remark is appended as it were to a tuft of down, and brings forth its fruit far away from where it was first uttered. There was a nauve of Dartmouth, England, a member of the trained band of Charles the First, who was present at the beheading of that monarch, had some acquaintance with Oliver Cromwell, and subsequently found his way to Massachusetts, and lived first in a merchant's service at Marblehead, and afterwards on a farm in Middleborough. At the age of fifteen years, while yet in his native land, he heard the pious Flavel preach from the text, "If any man love not the Lord Jesus Christ, let him be anathema maranatha;" and at the age of a hundred years, while sitting in his field at Middleborough, he recalled the sermon that he had heard eighty-five years before, and the scenes that ensued when Flavel dismissed the auditory. He vividly remembered the solemn appearance of the preacher rising to pronounce the benediction, then pausing, and at length exclaiming with a piteous tone, "How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha." This sinner of a hundred years became at length alarmed by his reminiscence, and particularly by the fact that no minister had ever blessed him. He pondered on the closing remark of Flavel; and at the beginning of the second century of his life, gave evidence to the Church that he was worthy to be enrolled among its members. He began to address pious counsel to his children, and adorned his profession fifteen years, when he went to receive the benediction of God. His sepulchre remaineth with us, and his dwelling-spot is remembered to this day. The moral of his epitaph is, that a phrase dropped into the mind of a lad on one continent and in one century, may lie buried long in the dust, and then spring up and bear fruit on another continent, and in another century, and be destined to perpetuate remembrance. Such instances remind us that a thousand hallowed associations cluster around the preacher; that his words come with power, not his words, but those of God; that they borrow efficacy from the house, the time, the whole scene of their utterance, and are retained in the memory long after they seem to be lost. A movement of the arm or eye has often a meaning in the pulpit which it has nowhere else; for it is enveloped there with a new means of suggestion, and is witnessed by men of excited, quick moving sensibilities. The preacher stands like one insulated and charged with electric fluid; the touch is now startling, which a few moments ago was like the touch of a common man. Or, if we may change the figure, he is like a surgeon operating on the most delicate tissues, and a hair's breadth movement of the knife saves or kills. That is not an office for the indolent, weak, or trifling, in which the causes are for a moment, and the effects for eternity; the causes are a short phrase, condensing a world of import, or a breath of air making a significant interjection, or a line on the face indicative of a thousand hopes or fears; and the effects are what "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man." [Prof. Park.

CHRISTIAN REGISTER.

BOSTON, JULY 11, 1846.

THE UNITARIAN CREED GIVEN UP.

"The Bible our only creed," has long been the watchword with Unitarians, and we do not mean to say that the denomination have given up this watchword, but a writer in the Christian Register of last week has done so, and has urged some strong reasons upon his brethren for doing the same. The views of the writer are so plain and consistent, and so accordant too with facts as held by Unitarians, that we see not how they can well object to them.

As we love the cause of truth, we are glad to have such articles appear in Unitarian papers. We do not think the Unitarians mean, or ever have meant to deceive in this matter, but still we cannot doubt that multitudes, not well instructed in religion, *have been deceived*, and induced to retain their connection with a system of error by this catchword, 'the Bible our creed.' Let the truth be proclaimed as it has been by the writer just quoted, that Unitarians *do not believe the Bible*, but only receive detached parts of it as inspired, and not a few *nominal* Unitarians, who yet revere the *whole Bible* as the word of God, will join 'the orthodox sects,' who do accept the Bible, as in all its parts divine."

The above we copy from the Boston Recorder. Will the Recorder be so good as to inform its readers that the writer of the article which he quotes so approvingly would probably call himself in his Theological opinions, a Trinitarian, but retains his connexion with Unitarians, because he finds among them the liberty of thought, which he prizes more than a particular Theological dogma?

When we speak of the Bible as our only creed, we do not regard it as a definite, formal statement of Theological doctrines. We do not believe that any such precise, exact statement was intended for us by our Maker. But when we speak of the Bible as our only creed, we do mean, that we receive it as the only authoritative, external rule of faith and practice. We allow no man, no council, no ecclesiastical decrees or formulas of faith, to interfere between us and that. The New Testament we receive as the truthful record of a Divine Revelation—a revelation which is in itself the fulfilment, the consummation of all previous revelations, and therefore as containing not only what is peculiar to itself, but whatever is of permanent value in all the dispensations that preceeded it. In this sense, Christ came, not to destroy the law and the prophets, but to fulfil;—i. e. to fill out and make perfect the partial revelations, which were given through them. In receiving the Gospels, therefore, we receive all that is of permanent and essential value in the Bible.

We do not reject the Old Testament in any other sense, than that in which it is rejected by St. Paul and the whole Christian world. No Christian observes the whole Mosaic law. But if any man receives the whole Bible, as a system of divine truth and duty binding on him, what right has he to set it aside in any one particular? Because it has been superseded by the more perfect revelation of Jesus? This covers the whole ground, and is a reason which, *practically*, though they in words deny it, acts with as much force upon the Orthodox as the Unitarians.

The Bible is our only creed, and all that is essential to faith or practice, we believe, is contained in the New Testament.

Still, in the New Testament, there are passages whose genuineness we doubt. How then can we receive it as our creed? In the first place, we reply that, with a single exception which is now admitted by the honest and learned of all denominations (1 John v. 7.) these doubtful passages do not affect our belief or practice in any one important particular. Remove all the passages which the severest critical scholars among us object to on critical grounds, and the whole fabric of Christianity,—the life, the miracles and teachings of Jesus,—remains without one seam or scar to mar its symmetry, or in any way to affect our lives.

We do, therefore, maintain with sincerity, and, it seems us, with perfect consistency, that the Bible is our only creed. We acknowledge no other authority in religious matters; we do acknowledge that. There are questions respecting the genuineness of particular words and passages; but they in no wise affect our reverence for the whole, or the views we draw from it.

And here again we ask the Recorder, whether we are alone in this matter. The Orthodox in common with us reject the Mosaic law as now in force. And who but Orthodox scholars, Griesbach, Scholz and others, have discovered by a careful comparison of ancient manuscripts, the twenty or thirty thousand different readings, which are now printed in the best critical editions of the Greek New Testament and used in Orthodox Theological schools? But do these different readings (which they acknowledge) invalidate the authority of the book? Certainly not. Numerous as they are, they rather confirm its authority; showing that the great doctrines of Christian truth and duty remain substantially the same, whatever may be said of these various readings. As to the genuineness of the Scriptures we occupy precisely the same general ground which is held by the Orthodox. Only those, who through an infallible church, hold the *perfect* text, can reprove us here.

The amount of the whole matter as between us and the Orthodox, is this;

I. We do not receive the Old Testament as a system of duties necessarily binding on us;—*neither do they.* In rejecting a part, as for example the ceremonial law, they in fact annul the *authority* of the whole.

II. There are a few passages in our authorised version of the New Testament, which we do not believe to be a genuine portion of the New Testament; and in coming to this conclusion we are supported by Orthodox authorities. Their educated men know perfectly well, that in the best Manuscripts there are a great many different readings, and that in many cases, it is utterly impossible to determine with absolute certainty which of several readings is the genuine test. But these different readings, both we and they believe are of very little consequence—of so little indeed, that whichever way they may be settled, no important point of doctrine or duty can be seriously affected by the decision.

III. While we both heartily unite in efforts to circulate the Scriptures, and refer to them in our discussions as an authority from which there is no appeal, we have no creed, but leave each man to read for himself, and to find there what God has revealed; while they are afraid to trust men with the Bible, and require of them, that they should find in it certain disputed doctrines, which men, misled, as we believe, by metaphysical speculations, have seen fit to embody in covenants and creeds. They will not receive into their communion a man, however pure his life and humble and devout his spirit, although he may express his belief in the Scriptures and in all the doctrines and precepts which they contain and his prayerful resolve to be guided by them;—they will not receive him into their communion, unless, in addition to all this, he is ready to profess his belief in *their* articles of faith. Thus *human* creeds have an authority *over* the Bible, and the word of God, which they so honor with their lips and, we doubt not, reverence in their hearts, is allowed to teach nothing, except what Calvin or the Westminster Assembly or some other collection of weak and erring men, allow it to teach. The Bible, therefore, is not their supreme authority in matters of faith, since its words must all be construed by the inquiring mind in such a way as to conform to the construction which has been put upon them by *human* articles of faith. In the use they make of the Bible, we are reminded of a passage in the history of England, where the army, having taken possession of the king, paid him every possible homage, acknowledging him to be their king, professing allegiance to him and receiving his decrees as from their lawful sovereign; but keeping him all the time a prisoner, and *obliging* him to put *his* signature to just such articles and laws, as they might wish.

This is wrong. It is doing violence to the sacred writings. And we rejoice to know that many of the ablest and best among the Orthodox themselves, are growing restive under a system of Church discipline, by which human creeds are thus placed *over* the teachings of Jesus and the Apostles. This is the one dividing line which separates us from them. *We* believe in the Scriptures as being in themselves a sufficient rule of faith and practice, and are ready to acknowledge as Christian brethren all who in belief and conduct receive them as such. *They* believe in *human* creeds, and are ready to receive as Christian brethren those and only those who in belief and conduct receive their creeds as a rule of faith and practice.

SLAVERY IN MARYLAND.

BY A VIRGINIAN.

There is no one public wrong to which we look with so much anxiety, from which we apprehend evils so momentous, or in respect to which it is so difficult to know how we may act to the best advantage, as that which is treated of in this pamphlet. We have endeavored to examine the subject historically, and physiologically, we have viewed it in its philosophical bearings and in the light of Christianity, we have gone into the midst of it, and seen its practical workings—we have heard the songs of slaves at their daily labor, we have observed them at their holy-day sports and their devotions, we have seen old men and women and children on the stand exposed to sale at auction, we have heard their shrieks and witnessed such an exhibition of anguish as we pray that we may never see again, when the young mother with her child, sold to another state, was torn from every friend she knew, with no hope of ever returning to them again,—in all these different aspects we have examined the subject, and whatever phosphorescent light may in some of its minor relations shine out upon it, it is, view it as we may, a monstrous evil, destroying the outward prosperity, vitiating the domestic relations, corrupting the morals and having a blighting influence on the fine feelings of humanity. In its political bearings, the wrongs and evils which it inflicts cannot be measured.

It is, therefore, with the greatest satisfaction, that we have read the pamphlet before us, written by a Virginian, and published in Baltimore, yet taking the boldest anti-slavery ground. We cannot but regard it as the promise of a wise and efficient action among those who alone can act with real effort. "There are now," it tells us, besides the Baltimore Saturday Visitor, "two papers in Virginia, and two in Kentucky, whose columns are open for its discussion." It is certainly cheering to think that two papers so extensively circulated, and so ably conducted as the True American and the Saturday Visitor should take so strong a stand as they do.

The pamphlet before us was called out by a tract entitled "Slavery in Maryland," by John L. Carey, a little book which we read with great interest when it came out about a year ago. Mr. Carey, we think, is too cautious, but the conclusions adverse to slavery to which he has arrived, are therefore to come with more authority. After some remarkable statistics, Mr. Carey adds:—

"In our own State, where we do not grow cotton, sugar, or rice, and where there are no new lands to present a fresh soil to the plough, and to invite settlers from a distance, the increase of population in our chief slaveholding counties, has been nothing at all. There has been a decrease, and a very marked one. How has this decrease happened, but by a process similar to that which rendered desolate three hundred thousand acres in the champaign of Naples, in the days of Slavery among the Romans — which made Italy itself almost one wilderness, reinhabited by wild boars and other animals, before a single barbarian had crossed the Alps!

Let us not conceal the truth from ourselves. Slavery in Maryland is no longer compatible with progress; it is a dead weight and worse; it has become a wasting disease, weakening the vital powers—a leprous distilment into the life blood of the commonwealth."

"In the long run, Slavery is always unprofitable. It can be applied only to one sort of labor agriculture; and to that in its simplest forms. Its tendency is to exhaust the soil without providing for its resuscitation; because wherever Slavery is, there labor is regarded as drudgery, and the intelligence of the community, which resides with the masters, is not directed towards labor. Hence there are no improvements in the modes of labor; no well regulated system of economy; no foresight. The masters want to enjoy at once the proceeds of their plantations, for their business is mainly to enjoy; they live for the present; they leave all concerns of industry to their overseers, who are not likely to carry out systematic plans for the improvement of lands, when the owners of the estates are regardless of such things, and would not be disposed to forego immediate profits for the future benefit of such improvements. A thoughtful industry will wait some years for the fruition of its hopes, stinting itself in the meantime. It will vest in the soil the profits of the year, looking to be repaid abundantly hereafter. But with a system of Slavery these things cannot be expected."

The pamphlet before us concludes with the following just remarks:—

"In the examination of a great question like this, among a people who profess to be governed by Christian principles, the first effort should be to view its moral aspect. The inquiry proposed to ourselves should not be, is it expedient? but, is it right? And, believing as we do, that the moral laws impressed universally on the human mind, were placed there by Infinite Wisdom, we may follow their dictates with the most unhesitating confidence that they will lead nations as well as individuals in the paths of happiness and peace.

If our fathers purchased Africans from those who wrongfully held them, and have transmitted to us the pernicious inheritance, shall we continue to follow in their footsteps by prolonging this unhappy relation? If the first link of the connexion was wrong, at what portion of the chain did it become right? It avails not to plead the precedents of good men in former ages, for the same excuse may be pleaded for poly, gamy, divorce, persecution, and many other evils. We live in an age that has been wonderfully advanced by the researches of science and the investigation of moral truth, and shall we go back to the dark ages of antiquity, for examples to guide us in our civil relations?

Whether one man can of right exercise unlimited and irresponsible sway over another—whether he may 'chain him, and task, and exact his sweat' for the purpose of acquiring pecuniary gain,—is no longer a question with enlightened and unprejudiced minds; it has been settled in favor of personal liberty, by the verdict of the civilized world.

It is in vain for the advocates of slavery to throw themselves into the breach that has been made in their bulwards; their efforts will be powerless to arrest the progress of liberal opinions. They may attempt to overthrow the liberty of the press—they may strive to put a gag in the mouths of the free—but these efforts of expiring Despotism will recoil upon themselves.

It is no longer a contest merely on behalf of the slave, but the question is now to be settled, whether the liberties of the Anglo-Saxon race are to be preserved! Throughout a large portion of the Southern States the non-slaveholding whites are no longer free; a padlock has been placed on their mouths, the freedom of the press is subverted, and they enjoy less liberty in the expression of their opinions than the subjects of many European monarchies. In Kentucky, a noble-minded advocate of freedom has been proscribed by a mob—in Maryland, an independent and patriotic editor is denounced in the Legislature. During such a crisis can we be content with supine indifference? Can we allow our liberties to be wrested from us in order to perpetuate an institution that has been a blighting mildew on every land it has touched from the creation of the world! With a slow and almost imperceptible progress it has overshadowed the whole land, obscuring the moral vision of the people, and infecting the atmosphere of mind. Like the malaria that encroaches on the Roman champaign, prostrating the energies of the inhabitants and spreading desolation and death around; unless its progress can be arrested, we shall be reduced to a feeble and degenerate people, crouching among the ruins of the mighty works erected by our fathers.

But how shall we subdue this giant evil? Shall we oppose violence by force? Shall we meet denunciation by bitter invective? No—the weapons of our warfare are truth and love, and by means of these alone we expect to subdue error and hostility.

In a contest like this we should remember that we have the eternal principles of Truth and Justice on our side—we are the humble instruments of Deity in wielding these powerful weapons; if we succeed the victory and the glory will belong to Him, and His approbation will be our reward. If we fail in the attempt and are borne down by the violence of prejudice and passion, we shall enjoy the satisfaction of having done our duty, and shall retire from the conflict with our moral nature unscathed."

It is by discussions like these, in which the subject is calmly and firmly treated, that the public conscience and public mind of the South are to be awakened. It is not by the writings of letters to our friends abroad, though that may be very well as a matter of courtesy to them;—nor by the passing of resolutions or calling hard names, which irritate and so close the mind against conviction;—it is by approaching the subject with philosophic calmness and Christian love, and probing it to its very bottom, that we may reach our brethren at the South and convince them of the wrong which they are doing to themselves and to their fellow men.

For the Register.

MR. EDITOR,—You have not heard from me for some time, but with your leave, I have now a few remarks to offer.

You know that this city is sometimes called "the city of Churches";—an approbation which it well deserves, containing, as it does, about *Sixty* churches, including many splendid and costly edifices.

A writer in the Brooklyn Daily Advertiser of the 22d instant, in remarking upon our churches, says,

"Decidedly the finest *interior* of any church in this city, is that of the "Unitarian" on Pierrepont street. Dropping in one Sabbath afternoon when there was no service, as I supposed, I had its beauty impressed upon me more sensibly by the solemnizing of a marriage that was just taking place as I entered. As there was but a small band of select friends congregated around the altar to witness it, and my intrusion being entirely unintentional, and not wishing to lose such a fine opportunity of admiring its architecture, I glided quietly behind one of the sculptured pillars, and soon lost myself in the mazes of imagination. As I studied its Gothic order, and the gorgeous dyes that came streaming in curiously through the windows—the light from the large stained glass in front glimmering through the interstices of the organ, (which is of itself a minature church, and the counterpart of its parent,) is most happy in its effect. The three ply carpet upon the floor, sinking the foot in to a luxurious depth, and the exceeding beauty of the pulpit and its appliances, strike the beholder upon his first entrance most favorably."

Quite a compliment, certainly, to the taste of the designers of the church and its appliances, particularly, as it evidently comes from a stranger.

There has been a movement here for a Second Unitarian Society and there are a few now ready to embark in the enterprise, who are only waiting to increase their subscription list. It is sufficient however to say that this movement has the *hearty good wishes* of both the pastor and people of the old Society. I trust that ere the close of the present year, we shall all rejoice in the success of the *Second* Society,—as the subscribers to the new enterprise now do, over *our* success. But I have a few remarks to offer in relation to our cause and its prospects, in our sister city, New York. In what I am about to say, I shall endeavor "to speak the truth in love," but not without sorrow. You are probably aware that a movement was made the past winter for the establishment of a *Third* Society in the "empire" city. To this end, a number of gentlemen disconnected I believe with either of the two Broadway Societies, procured the services, first, of Rev. Mr. Wellington, and afterwards, of Rev. Mr. Pierpont. They have been preaching in Grand Street and Elizabeth Street for many consecutive Sabbaths, and have, from Sabbath to Sabbath, collected very good audiences, varying in number from 100 and 300 persons. I hope and trust that their labors shall be crowned with success, but I believe that this Society have recently been obliged to discontinue their *public* services, for want of adequate pecuniary means to pay other expenses. The largest part of the sum, contributed towards their expenses by individuals *out* of their congregation, has been given by Brooklyn Unitarians. The two Broadway Societies (Rev. Dr. Dewey's and Mr. Bellows') as *Societies*, have done virtually nothing to encourage their undertaking. A few individuals among their number, have aided them in various ways, but the others in these Societies have either treated the matter very indifferently, or studiously refrained from lending their co-operation in any way. *Ought this to be so?* It was not so with our Society. Our pastor at the very commencement of the enterprise called the attention of our congregation to the first meeting for discussing the subject and urged our people to the consideration of the demand for a new society in that portion of New York. He spoke of it in very favorable terms. It should be remembered that the audiences gathered under Rev. Messrs. Wellington and Pierpont's preaching, were almost from the commencement *larger than those first gathered for the formation of the society now under the charge of Rev. Dr. Dewey.* I wish this fact (as I learn it from those present on both occasions) to be borne in mind. I hope therefore that this movement will not be allowed to die out, for want of sympathy and pecuniary aid. Cannot the American Unitarian Association do something for them?

The two New York Societies are so much embarrassed by their Church debt that they can hardly be expected to contribute *pecuniarily*, toward the support of the new Society. They (the Broadway Societies) are *too poor* to do anything in this way. These two Societies have originated an Association composed of most of the individuals connected with our Churches in this State, called, as you are aware, "the Unitarian Association of the State of New York." This Association has the good wishes of us all, and the subscriptions of most of us, and I hope it may be the means of great good to the cause of "the simple truth as it is in Jesus" in our State and elsewhere. *But what has it yet done?* Among other things, they have undertaken the project of starting a weekly Unitarian newspaper, to be published in New York. Our sect is *almost alone* among the religious communities of that city, without a weekly organ for the promulgation of its doctrines.

Subscription papers for this purpose were circulated and a considerable sum was guaranteed for the purchase of the necessary printing apparatus. Subscription papers for the paper were also circulated, and about *six hundred names* obtained (I understand) in New York and Brooklyn. If such a paper could be published and distributed, it would be of essential service to us here at the present moment and would not *at all*, in my opinion, interfere with the extended circulation of *your* valuable journal. We want an organ here of this sort, *published on the spot;* one that shall take up in earnest all that is here spoken against us by our opponents. It cannot be expected that either your paper, or a score of papers *published elsewhere* can be always ready to devote the space and time to our opponents on every occasion. Therefore we want the paper *to be published here.* I have heard but little of the intended paper recently and I cannot conceive *why* it is not forthcoming. *Other sects with much less ability, both pecuniarily and otherwise, have commenced and have been successful with* similar enterprises. If the required amount for the purchase of the press, types, &c., &c., has not yet been raised, *why not hire it printed*, as is sometimes the case with other publications?—I have no doubt but that the proprietors of the "New York Tribune" would be willing to print such a paper, for a moderate compensation.—We have two clergymen in New York and one in Brooklyn established over their respective congregations, who might severally or in turn, take charge of the editorship of the paper. This is the arrangement frequently made by other sects with similar undertakings and was the arrangement for your own paper for many years. I know too, that *two*, (if no more) of your Boston clergymen, have volunteered their services in this manner for this object.

It is said that six hundred subscribers have already been obtained for the paper in these two cities named. Let it be borne in mind that there are many subscribers yet to be obtained in this state, in Connecticut, in western Massachusetts, in New Jersey, &c. *Why then is the paper delayed?* If "the Unitarian Association of the state of New York" have really given up the idea of starting the paper, I wish that our Brooklyn Unitarians would take the matter in hand, for I have but little doubt that if that subscription can but be transferred to them, they could arrange to have such a paper printed at the office of the "Brooklyn Daily Advertiser." The association referred to, have held their first annual public meeting and I trust that what was there said and done, has made a salutary impression upon this community, but is this *all* they expect to do? Would it not have been much better to have contributed the fifteen hundred dollars, raised to organize this Unitarian Association, towards the establishment of the newspaper, or towards the expenses of the new society in Grand street, now struggling for existence?

I hope that the American Unitarian Association may be able to do something for the new society in New York *at once;* and I hope that the New York Unitarian Association will be able to start the paper *this summer*, if possible. *We want it very much.* It would be of more essential service to our cause, at present, than *anything* else. The writer *knows* that the subscriptions of lukewarm Episcopalians and Presbyterians *have been obtained* for this paper, and *they have since asked for it. Shall we give it to them?* We must be a little *bold* in such enterprises *at first*, or we shall not get the sympathy of *any* among the other sects. We must *send* our doctrines *to* them *in the paper* if they will not *come* to *hear* them preached. In what I have written, I do not wish to speak disparagingly of the efforts of the gentlemen who have at great pains labored for the organization of the New York Unitarian Association, but I wish to remind the *Association*, now organized as it is, that they are expected to do SOMETHING for the cause we all have so much at heart, and for the good of which they are organized. B. F. S.

BROOKLYN, (N. Y.,) June 27, 1846.

For the Register.

ENLISTING MINISTERS OF THE GOSPEL AT THE WEST IN THE CAUSE OF PEACE.

MR. EDITOR,—Preachers of the Gospel *ought* to be the pioneers of Peace; and I think, however deficient as a body, they *have* been so from the origin of the cause. Every fifth member of the Massachusetts Peace Society under the venerable Worcester, was, if I mistake not, a minister of the Gospel; and the experience of eleven years devoted to this cause, has served to strengthen my conviction, that it must depend mainly on them for its ultimate success.

With such impressions, we recently received with great pleasure a request from the Secretary of the American Home Missionary Society, that the American Peace Society would furnish its missionaries (nearly 1000) with our publications on Peace. The opening is full of promise; with $1000, we could in this way send to nearly all the Home Missionaries of every name the cream of all our publications, the best productions on the subject of such men as Worcester, Ladd and Channing. At very small expense, we could enlist in this cause a multitude of leading minds all over that Great Valley whence come the influence which brought us for months to the brink of a war with England about Oregon, and which last involved us in actual war with Mexico. We wish very much to meet this call; but, with our treasury more than exhausted by past efforts, we can do it only by asking donations for this specific object. Whatever our friends may be disposed to give, should be forwarded at their earliest convenience, as the publications can be sent only in summer or autumn.

GEO. C. BECKWITH, Cor. Sec. A. P. S.

Boston, June, 1846.

For the Register.

SUNDAY SCHOOL TEACHERS' PEACE ADDRESS.

At a regular Monthly Meeting of the "Teachers' Social Union" held in the city of Boston in the United States, May 18th, 1846, there was read the "Peace Address from the Manchester District of Sunday School Teachers, assembled at Dukenfield, England, to the Sunday School Teachers in the United States." To this address we gladly seize the first opportunity to reply:

Christian Friends and Fellow Laborers—We received your olive-leaf, bearing to our hearts the welcome peace of the Redeemer's kingdom. We sincerely thank you for your message of love; and although your appeal was not exclusively addressed to us, we feel irresistably impelled to respond, representing as we do nearly twenty Sunday Schools, of our denomination, in this city.

We are anxious to believe that the heart of every Sunday School teacher in our Republic will respond warmly to your noble, Christian sentiments. We have taught our children, that war is repugnant to the letter and spirit of the Gospel; that it begins in passion, is carried on in anger, and ends in ruin. How sad to track its path round the world by its foot-prints of fire and blood! We feel that God has no attribute that can take sides with *Christians* while they are killing one another. Especially do we deplore a sanguinary battle between members of the same family, descendants of the same ancestors, advocates of the same principles, disciples of the same Savior, and expectants of the same heaven!

We have fondly hoped, (*and we will hope on still*) that your country and ours may march hand in hand, at the head of the Christian regeneration of the 19th century, and show to all nations, that as our holy religion has produced an era of light, it can also produce an era of *love*, and that it should thus fuse all nations into one great heavenly brotherhood.

We have hoped that the children we are now educating in our Sunday Schools would rejoice to join those under your care in advancing science and literature, liberty and religion in the world; and that while an ocean separated their bodies, their *hearts* might be united in hastening that blissful reign of the Redeemer, when swords shall be beaten into plough-shares and spears into puning-hooks,—when the kingdoms of this world shall become the one kingdom of our Lord Jesus Christ, and nations shall learn war no more.

Let us encourage one another in our high and holy work. Let us persevere in teaching our children that the kingdom of God is righteousness and peace and joy in the Holy Ghost; and let us show by our conduct, that when Christ dwells in the heart of his disciples they will love their enemies, and be at peace with all men.

Christian Friends, God speed you in your work of love.

Glory to God in the highest—on earth peace, good will towards men.

We are your friends in the labors and hopes of the Gospel,

CHARLES BROOKS,
R. C. WATERSTON,
LEWIS G. PRAY,
} Committee.

For the Register.

SWAMPSCOT AND ITS CHURCHES.

This beautiful part of Lynn has within a few years greatly increased, and is now a favorite resort for summer residents. The neighborhood of its "Beaches" of which there are four,—Blaney and Wales, Kings and Phillips, furnishes most agreeable accommodations and noble prospects alike to the lovers of Fish and of ocean views. Its population, which has rapidly increased to now nearly fifteen hundred, is composed like most human communities of various conditions and callings, among which Fishermen, of course, will form if not the greater yet a respectable proportion. In their religious views, the people, as might also be anticipated, are much divided, being for the most part Friends and Methodists, Universalists and Christians (technically so called). We learn that there are also some Baptists with a very small number of individuals, usually designated as Orthodox. A Church has recently been erected under this latter denomination, chiefly as it is understood, by subscriptions from other places. But with the limited number of the inhabitants themselves embracing these opinions, and the just attachment of the large majority to other views—an attachment which, if formed upon conviction, is not or ought not to be affected by the mere erection among them of a meeting-house—we should infer that for the present, at least, there must be the spectacle of a Church without a people. Such anomalies, however, are not without precedent in these days. We have heard much of late of "a Church without a Bishop," and on the other side, "of a Bishop without a Church." And it is but by an extension of the same class of ideas, that we may imagine a Church without a people.

Though the people of Swampscot have not yet provided any Church for themselves, owing partly to the inability consequent upon divided opinions, yet among them are conscientious worshippers not a few. And within the flourishing town of Lynn, of which they are a part, are numerous Churches, to which according to their faith they can for the present resort. Those of our Unitarian friends, who may become residents within that pleasant settlement, need not be informed, that within a short ride or a Sunday's walk there is the Congregational (Unitarian) Church of Lynn; while to those, whose convenience permits, there are the ancient Churches of Salem, and of its venerable sister, Marblehead, with their "teachers and elders," to whom as in the days of the fathers, who thought nothing of a much greater distance, they may with all spiritual comfort and little bodily fatigue resort.

A PILGRIM OF THE BEACH.

For the Register.

Within the last two weeks we have been highly favored with a visit from *Father Taylor* of your city. Soon after he reached this place, I had an introduction to him, and it was my good fortune to spend many pleasant hours in his society during his sojourn in this city. During a pretty long life, I have become acquainted with many *men* of large Theological attainments, great eloquence, and practical piety, but I have never met with one, in whom I had more confidence in his wisdom, large charity, and universal benevolence, than the good *Samaritan Taylor*. If we had a few more of such preachers, we should see less and hear less of sectarian *bigotry* and *intolerance*. Brethren of different denominations would meet together, discuss such topics as are calculated to improve and enlarge the mind, and enforce sound religion, supported by strict moral habits. Having unlimited confidence in the wisdom and goodness of God, I indulge the belief, that in due time, all will be put right, when a better feeling will pervade our land, when *bad* tempers, *old* prejudices, and sectarian influences, will become obsolete in the Christian world, and *love*, *peace*, and *joy*, be substituted. W.

Baltimore, June 30, 1846.

[The Directors of the Book and Pamphlet Society have recently received the following letter; and they are frequently in the receipt of letters of a similar import. They prove, if proof were needed, that our faith, is a "living faith" in every quarter of our wide extended country. And the Directors, so long as they are provided with the means, will not fail to sympathise with, and supply the deep wants of our distant brethren.]

MONMOUTH, Warren Co., Ill., April 9th, 1846.

DEAR SIR,—Your kind and encouraging letter of the 24th ult. in answer to mine of the 18th Feb., was this day received, and I hasten to profit by the philanthropic and Christian spirit that has prompted the thrice blessed enterprize, of which you are the acting manager. I have cast about in my mind to discover some means of communication between your city and this place, and can find none save that of the mail. Our merchants of this place and vicinity, purchase their goods usually in Philadelphia, sometimes in New York, but none of them, to my knowledge as far east as Boston. Some of the traders buy their goods at St. Louis, so that I should have frequent opportunities of obtaining books from that place without charge. In fact, during the season of navigation on the Upper Mississippi merchants and others are passing between this place and St. Louis as often at least as once a month, and if you were to send pamphlets to that place, and inform me *where* they were to be deposited, I could very easily obtain them. In the mean time, notwithstanding the expense, I should be *very thankful* if you would forward some by mail. I can only add the assurance I gave you in my former letter, that I will take care to place whatever books or pamphlets you are pleased to send me, in the hands of those who need, and who will be likely to be benefited by them.

I cannot well express to you the happiness which your kind and affectionate letter has given me. I do not doubt but I have around me many who are sincerely and truly, the followers of the meek and lowly, *and loving* Son of God; but all are more or less influenced by those *clannish* and illiberal *feelings* as well as views, which Orthodoxy is so well calculated to produce. The very name of Unitarian seems to suddenly chill and contract those tendrills of the heart, that were but a moment before reaching out to clasp in their embrace one whose *life told* that he "had been with Jesus." With our best professing Christians, it is not enough that one loves the Savior—that he has a *living* faith "that works by love and purifies the heart"—that he meditates prayerfully day by day upon the word of God. They dare not think that one can be a Christian, and hold erroneous views of the character of God and Christ; and their teachers take—are now taking particular pains to strengthen this impression. Within a few weeks past, notwithstanding I am the only person in this town who openly professes the Unitarian faith, there have been several sermons preached, in all the Churches here, directly *at* Unitarianism; particularly our views in regard to the Unity of the Deity. Nearly all of these sermons I have heard, for I go to hear all preach. I am not so foolish as to suppose they were aimed at me—on the contrary, I am led to believe that the leaders in those Churches (Presbyterian, Baptist and Methodist) fear the Unitarian faith is silently and surely gaining ground among the people—and therefore, their efforts to check it. If all of this effort is necessary here, when nothing comparatively is doing by Unitarians, what may we not hope to accomplish, when the truth is presented with the eloquence and spiritual power of the fathers of the Unitarian Church.

You doubtless know as well as I what kind of works are needed in a community like this. I wish however, that you would send me an exposition of the first chapter of St. John's Gospel, not because I find difficulties there, but because it is most frequently appealed to by the Orthodox, and I am not sufficiently *learned* to explain it. Yours most sincerely.

For the Register.

INLAND SKETCHES, NO. I.

The cause of common schools is one which is taking a strong grasp of many minds at this day all over our country. They begin to see that social, political, moral salvation depends upon a sound intellectual and spiritual culture of "young America." In the woods of Maine, in "the hill county" of our New England Canaan, among the granite peaks of N. H. and the green mountains of Vermont, a revolution is in progress which is destined to accomplish important and beneficent changes in popular education.—The example of Massachusetts and New York *has* not been in vain upon their sister States.—The lectures of Mr. Mann have proved a trumpet call to many sleeping patriots and dying Christians to rise and gird up their loins, and bestir themselves for the good of their country and their faith. The truth has been poured in so hot and heavy from the batteries of the press that multitudes, though apparently ensconced in ramparts of indifference bomb-proof, have found it is very uncomfortable and conscience-dangerous sitting still or going to sleep. The watch word is, awake, thou that sleepest. The banner is inscribed on every fold with this word of great modern significance, agitate, agitate.

To mention one fact out of many, showing that men will reap as they sow. A law was passed last year in N. H., making it obligatory upon the superintending school committee of every town to report to the Secretary of State relative to the progress of the public schools.—Blanks were issued to this effect, embracing a variety of items such as would present in some measure, if accurately reported upon, the actual condition of public education in the Granite State. But during the present session of the legislature, we learn that there has been a sad delinquency on the part of the town committees in making the proper report. One county at least did not furnish a single report, and others yielded only three or four as if by hard compliance. Whereas in the counties of Hillsboro' and Cheshire where the Leonards and Abbots, and Cummings, and Parkers, and Tildens, and Cooks, and Prentisses, &c., have been at work for many years to awaken a more living zeal on this subject, almost every town was duly reported at head quarters. This difference is simply owing to the fact that in one case no exertions have been made, and in the other constant and untiring ones, "in season and out of season," to open the eyes of the community. It is an emphatic commentary on the use of means. It says, if you wish to have a fire, you must collect the fuel, and kindle it and blow up the flame, and there you can not only warm yourself, but other people also. This is a little fact in itself, but it reveals the operation, sure as heavens' will, of a great moral law of our being.

One of the best features of the new movement is its moral tone. The plan is not simply to build better school-houses, but to erect better specimens of humanity; not chiefly to call out the splendid stores of intellectual wealth, which lie buried all about us in deep dark mines of earthiness, but to unroll the chart of the spiritual nature, to read God's hieroglyphics upon the soul. The reformers wish to lead little children not to Napoleon, or to Cæsar whither they have so long been conducted to admire what is great, but to Jesus where they will learn to love what is at once greatest and best.

You cannot, if you do your best, gather all the children of a community into the church, or the Sabbath School. The remote hill-side, the forest hamlet, the mountain cot, as well as dark lanes in town and city, will contain young vagabonds, who never follow the sweet call of the church-going bell. But they must not be neglected. They will attend some district school. There is no sectarianism. There is no rich dress abashing humble poverty. Their is no fear of priestcraft. Their is no tax for pews.—All is free, and open, and near, and neighborly. Just introduce into that remote district schoolhouse a faithful and Christian teacher, and she can do a work for souls, such as is denied to the village parson, the city bishop, the eloquent

preacher. She can lead the little child that scarcely has heard the name of Christ to that great benefactor of children. She can teach and train to prayer and love and every thing good.—She can gather in many stray lambs to the good shepherd and his safe fold.

NEW HAMPSHIRE.

For the Register.

PROVIDENCE, July 6th, 1846.

We gladly avail ourselves of this opportunity to express our gratitude and joy at the reception of so many beautiful flowers from Taunton, Fairhaven, Fall River, Newport, Boston, our own city and neighborhood, for our Floral procession of the 4th.

Although we cannot requite our benefactors as some others do, yet we trust they will be satisfied to know that we received $ 140 from their flowers, to be converted into books for destitute Sunday Schools in our own city. Our procession was composed of children and teachers of the Bethel, the Wesleyan, and Chapel Sunday Schools. We rejoice to say that these three churches and Sunday Schools, though different in creed, are on intimate terms of communion and friendship.

W. G. B.

The FLORAL PROCESSION was one of the most attractive and delightful exhibitions of the day. The little girls marched through the streets with boquets, moss-work, and other specimens of floral ingenuity, as beautiful and as blooming as themselves. The sale realized a handsome sum for the benefit of the Free Chapel. [Journal.

To the Editor of the Christian Register:

Dear Sir,—By the last steamer from England I received a communication, for which it is proper that I should ask a place in the columns of your next paper. It is an Address from Unitarian ministers in Great Britain and Ireland to ministers of the same faith in this country, occasioned by the prospect of a war between England and America, and couched in terms to which no one, I think, can take exception.—Avoiding the language of censure or advice, it contains an expression of Christian feeling on one of the greatest evils that can afflict the world, and is entitled to respectful and fraternal consideration. The Address was accompanied by a letter from Rev. J. C. Means, which (with the exception only of what is of a personal nature) I must ask you also to publish in connection with the address, as explanatory of its origin and design. From the postscript to Mr. Means's letter it appears that he had not time to copy all the signatures before the departure of the mail. To the Address as now in my hands are appended the names of the signers, arranged alphabetically, as far as partly through the initial letter, H. They amount to 93; a sufficient proof that the document must have been generally subscribed by the ministers to whom it was sent for that purpose. With your leave I will furnish for publication the complete list of names when received. Meanwhile it may not be improper to give the "recommendation" which accompanied the printed address as sent out for signature," referred to by Mr. Means. I will only add that the original Address may be found at the Reading Room of the American Unitarian Association, 118 Washington street.

Yours truly, EZRA S. GANNETT.

Boston, July 6.

CHATHAM, 17th June, 1846.

MY DEAR SIR.—I have great satisfaction in transmitting to you an address from upwards of two hundred ministers of the gospel in the British Isles, "worshiping one God the Father," to their brethren in the ministry in America, expressing their earnest desire that the amicable relations existing between Great Britain and the United States may continue uninterrupted, and deprecating any outbreak of hostility between them.

It is desirable that I should briefly state the circumstances in which this address originated. When the apprehension of hostilities was at its height about the beginning of the year, and it was known that addresses deprecating hostilities had been sent by certain parts of the community in Britain to corresponding portions of the American community, it seemed to me desirable that such an address should be sent by the ministers of the gospel, whose character and office so fully authorized them, nay required them, to come forward as the friends and advocates of peace. I accordingly addressed a short letter to the Editor of the Inquirer (the Unitarian newspaper) suggesting such an address, hoping that it would be taken up by some of the ministers of our body of longer standing and greater eminence than myself. After waiting about two months and finding that no one had come forward in the matter, although, as I afterwards found, some of our ministers were beginning to move in it, I addressed a second letter to the Editor with the draft of an address, which he not only inserted, but took up the subject in a leading article, and gave it the sanction of his approval and recommendation. This led to a correspondence with some ministers in our body, who were interested in the matter, and through them with others; and by the friendly and judicious criticisms of these friends, the address underwent various modifications, and was then printed, with a recommendatory letter signed by a number of ministers, who held a high place in the opinion of our denomination. With the weight thus given to it, it was sent to the various ministers of the several Unitarian congregations, as far as I could learn their names and residences; and has been in the majority of cases returned to me with their signature. I have met with only one distinct refusal; and for that, reasons were assigned, which showed that the person urging them shared in the feelings which had led to the proposal of the address, while objecting to the course which we had adopted to express them.

Allow me to observe that the denominational character of the address has been, with the originators of the measure, a matter of necessity, not of choice. We felt that there was little prospect of our obtaining, to any extent, the co-operation of others; and that consequently, to give a more comprehensive appearance to what would still have been substantially limited to one section of the Christian world, would have been open to some obvious objections. We concluded therefore that it was better to give it a denominational character avowedly and at once.

The various delays which (as you probably know from your own experience) occur in obtaining the co-operation of a body so dispersed, (especially when the parties from whom the proposal of address emanates possess no official character which places them in communication with the denomination at large; and have the additional impediment arising from their being, themselves, resident in places some hundred miles distant from each other, and obliged to consult together on the preliminary steps, through the tedious and unsuitable medium of the post—) will account for the length of time which has elapsed since the first proposal of the address. Added to this, the circumstances of the case have led me, quite contrary to my first expectation and intention, to undertake the chief part of the labor; and my many engagements, and frequent (i. e. weekly) absence of two or three days from home, have prevented me from pressing the matter forward as quickly as it should have been pressed. Meanwhile the danger of hostilities has happily diminished; but we feel that the sentiments of the address are important, and the expression of them not unseasonable. Any difficulty or interruption in the negotiations, which must be entered into for the settlement of the question about Oregon, may revive the warlike spirit; or the actual hostilities between the United States and Mexico, may produce the same effect, by stimulating the passion for military glory.

* * * * *

Yours very faithfully,

JOSEPH CALROW MEARS.

P. S. As I was not aware till to-day, that, in order to save the packet, I must post this and its accompaniments early to-morrow, I fear I shall not have time to transcribe *all* the signatures. I will send the remainder (with others which I expect still to receive,) by the next packet, a fortnight hence. I transmit a copy of the *printed* address as sent out for signature, with the accompanying recommendation. You will be kind enough to communicate the address to our other American brethren in any way you think proper.

—

From the undersigned Ministers of the Gospel, in Great Britain and Ireland, worshipping "One God the Father," to the Ministers of the same faith with themselves in the United States of America.

BRETHREN,—We address you with painful feelings, on the critical state of the relations which exist between your country and our own. For more than thirty years we have been at peace; a long period in the life even of the oldest of us; a period during which some of us have come into existence, and others have grown up to manhood, and entered upon that sacred calling, in the duties of which we are engaged.—In that period the nations to which we respectively belong, have become mutually better acquainted, and, we trust, more endeared. For ourselves, we feel bound to you by the remembrance of the wise, the holy, the benevolent, who now sleep in Jesus; by our veneration for the memory of Channing and the Wares, of Tuckerman and Worcester, of Abbot, Buckminster, and Greenwood; and by our regard for many who are yet living and laboring among you, with some of whom we have had personal intercourse, while to others we are indebted for valuable contributions to theological science and religious literature. And we are earnestly desirous, that between a nation with which we are thus connected, and our own, no other relations should exist than those of mutual helpfulness and love.

Disputes have arisen between Britain and America about their respective claims to the possession of the Oregon territory. We give no opinion on the subject: we neither determine, nor ask you to determine, whose claim is the stronger: but we are sure that the value of the territory to either party is as nothing compared with the guilt and the sufferings of war.

A proposal has been made to refer the dispute to arbitration. It has been rejected. We do not here censure the rejection; but we may be allowed to regret, that an opportunity should have been lost of applying the practice of arbitration to national differences; a practice the prevalence of which would soon make war, with all its enormities and horrors, an obsolete barbarism. The rejection increases the probability of war;—war which substitutes for a discussion of moral right, a mere struggle of physical force; which appeals from the perception of truth and the practice of justice, the glorious distinctions of our nature, to the exercise of violence; and in which we surrender our prerogative as men, and take our precedent from the brutes, who are impelled solely by appetite, and have not the faculties requisite for a just decision.

The prevalence of Christianity and the advancement of civilization have prohibited all war except between nation and nation. Individuals must submit their conflicting claims to the award of law: the magistrate represses all attempts to overrule or supersede right by force. In our families we repress all violence, and if our little ones attempt to decide their differences by blows, they are promptly taught, by instruction and rebuke, that it is not thus that questions between brethren should be settled. And are we not all brethren? "Have we not all one Father? Hath not one God created us?" And does He look with less displeasure on strife and violence than we do? If we, being evil, are anxious to train up our families in mutual affection, and visit with displeasure every infringement of it; how much more shall our Father who is in heaven, look down with holy anger on his children, when they forget the tie of brotherhood that binds them, and engage in mutual injury and bloodshed.

Brethren, we say not these things as if it were needful to convince you; for we are sure that you sympathize in those feelings of abhorrence with which we regard the apprehended war. But we are desirous to strengthen your convictions and feelings by the expression of our own; and we invite you to co-operate with us in cherishing those sentiments of mutual regard, which, we trust, will yet secure the continuance of peace between our respective nations, especially as the latest information gives us more cheerful hope of the peaceful spirit of your countrymen generally. As disciples of the Prince of Peace, as preachers of the gospel of peace, we feel that we are acting in consistency with our holy profession, when in our public ministrations, in our pastoral intercourse, and in every possible way, we maintain peace, and strengthen the spirit of good-will among men; and we shall be happy, if, in this momentous crisis, we can contribute to so desirable an object. We are sure, Brethren, that in responding to our invitation, you will be doing that which you will remember with satisfaction to the latest moment of your exisitence, and of which you will not be ashamed before the Lord Jesus Christ at his coming. Let our united prayers ascend, that "the God of Peace may give us peace always, by all means."

—

DEAR SIR:—Allow us to recommend the accompanying address to your favorable notice, and to request that, if it meets your approval, you will sign it, and return it to the Rev. J. C. MEANS, Chatham, Kent: that arrangements may be made for transmitting it at the earliest opportunity to America. We are sure you share our desire to avert from our own country and from America the evils of war; and we trust that you will unite with us in this effort to strengthen those bonds which at present unite the two countries.

We are, Dear Sir,
Respectfully yours,

ROBERT BROOK ASPLAND, A. M., *Duckinfield.*
GEORGE ARMSTRONG, A. B. T. C. D., *Bristol.*
JOHN RELLY BEARD, D. D., *Manchester.*
JOSEPH CROMPTON, A. M., *Norwich.*
GEORGE HARRIS, *Newcastle upon Tyne.*
WILLIAM HINCKS, F. L. S., *London.*
JOSEPH HUTTON, LL. D., *London.*
THOMAS MADGE, *London.*
JOSEPH CALROW MEANS, *Chatham.*
WILLIAM J. ODGERS, *Plymouth.*
JOHN SCOTT PORTER, *Belfast.*
EDWARD TAGART, F. S. A., F. G. S., *London.*
CHARLES WICKSTEED, B. A., *Leeds.*
22*nd May*, 1846.

MEADVILLE THEOLOGICAL SCHOOL.

We give below the order of Exercises at the late Annual Exhibition at this Institution. A friend who was present says;—

"We have cause to rejoice in the condition and prospects of our school in the west. The dissertations evinced great fidelity in both teachers and students.

Brothers Stebbins and Huidekoper have given themselves to their work with wise method and indefatigable industry. The amount of work done by them the last two years is very great. Several of the students are studying Greek, Latin and Hebrew in addition to the regular course. Thirteen study Greek "de novo". The students are highly pleased with the institution, and our Christian brethren hail its establishment as the omen of good. Five of their ministers were present at the exhibition. Ten of the twenty three students are from the Christian Connexion, and two are Methodists."

Anniversary Exercises of the Meadville Theological School, July 2, 1846.

Prayer. Junior Class. 1. The Parables, John L. Towner, Ill. 2. The Scenery of Palestine, Chas. M. Taggart, Pa. 3. Conscience, Horace B. Poyer, Ill. 4. The Supreme Law in Morals, Noah Michael, O. 5. Heresy, Samuel M'Kown, O. 6. Intimations in Nature of the Doctrine of Immortality, James W. Mackintosh, Mass. 7. Principles of Interpretation, Evan W. Humphrey, O. 8. Seasonableness of the Time when Christ appeared, Benj. D. Himebough, Pa. 9. The Emotions as connected with Religion, William Cushing, Mass. 10. Hume on the Christian Miracles, Alvin Coburn, Vt. 11. Morals and Religion, Nathaniel O. Chaffee, Mass. 12. Unity of God manifested in Nature, Liberty Billings, Me. 13. Value of the Greek language to a Minister, Stillman Barber, Mass. Hymn. Middle Class. 14. Justin Martyr, Rush R. Shippen, Pa. 15. The Hebrew Language, James Elliot, O. 16. Authenticity of the Pentateuch, Daniel Boyer, Pa. 17. Paul on Mars Hill, Edward P. Bond, Mass. 18. The Importance of a New Translation of the Bible, Peter Betsch, N. Y. 19. The foundation of confidence in the Savior, Dolenna Barns, Pa. 20. Hebrew Poetry, George S. Ball, Mass. Hymn. Senior Class. 21. A Permanent Ministry, Caleb G. Ward, Pa. 22. The Pastor, Frederick R. Newell, Mass. 23. The Pulpit, George T. Hill, N. Y. Certificates. Prayer.

CAMBRIDGE THEOLOGICAL SCHOOL.

We hope that the friends of the cause will remember the Anniversary of the Cambridge Theological School next week. Notwithstanding what is said upon the subject, we believe that ministers adapted to the wants of the times are now more needed in our denomination than they ever have been; and, that, if they could be provided, liberal Christianity would advance as it never has done yet. We want intelligent, self-denying, laborious, prudent, devout and faithful men;—young men, who are willing to put up with many inconveniences and hardships; ready to go wherever they can be most useful and throw the whole weight of their first enthusiasm into the work. For such young men there is a wide field and a glorious reward. While thousands of volunteers from all parts of the land are hastening to engage in an iniquitous war at the peril of health and life, shall we not find some who are ready to engage as soldiers of Christ, even though they may be obliged to make many sacrifices? No one who is not willing to endure much in the cause, should allow himself to enter upon the profession. Its duties, its aims and its rewards are all above his reach.

FOURTH OF JULY.

It is pleasant to see how our people are beginning to celebrate the Fourth of July. The Floral procession in this city is the most beautiful sight that the city presents during the whole year. At Salem there was a celebration of a similar kind, in which nearly all the Sunday School children of the place—nearly two thousand—united. At Brattleboro', Vt., there was a *Common* School celebration. This subject is there engaging the attention of the people more and more, and the Rev. Addison Brown, as Superintendent of Common Schools for Windham county, is doing on a small scale, what Horace Mann has here been doing so successfully on a large scale.

At Bernardston the fourth was celebrated by a Fair at which great numbers were present and which proved eminently successful.

ERRATA. In our last paper the *Bay* of Tunis was said to have abolished slavery in his dominions. In our notice of the Christian Examiner we commended the article on Millerism to those inclined to *gloomy thoughts*. It was printed "*glowing* thoughts," but was probably set up in very glowing weather. In an article on Sunday Schools week before last, "every *teacher*" was turned into "every *father*,"—not a bad change. And another sentence, which we puzzled over a long time was badly altered. The article was an excellent one, but the hand-writing perplexed us. If the writer will favor us again we will try to be more accurate. These little mistakes we are always liable to, and we console ourselves by thinking that the careless part of our readers will not notice them, and that the careful will have the good sense to correct them for themselves.

*** The Thursday Lecture was preached this week by Rev. Mr. Pike of Dorchester, from Exodus 33; xv. "And he said unto him if thy presence go not with me, carry us not up hence."

Subject, "Man's dependence on God."

SECULAR INTELLIGENCE.

The French public are beginning to be familiarised with the wonders of the electrical telegraph, and to appreciate the importance of this most wonderful of the inventions of modern times. M. Bain, the inventor of the principal system in use in France, has applied the principle of this discovery to the regulation of railroad clocks, and some judgment of his wonderful success can be formed by that of an experiment he has recently made in Scotland. A clock has been so arranged in Edinburg by its connection with the magnetic wires, that the oscillations of its pendulum mark the hours on a dial plate in Glasgow, and upon another in Edinburgh, at one and the same moment. So perfect is its operation that the electrical current passes from one city to the other in a point of time not perceptible, since the two clocks never vary perceptibly. When the pendualm in Edinburgh moves to the right the magnetised rod in Glasgow moves in the same direction, and both return together to the left. Two other clocks are also to be placed in the intermediate stations of Linlithgow and Falkirk, to be regulated by the one in Edinburgh. It is proposed, as soon as all the railroad lines are supplied with telegraphic wires along their whole extent, to establish the general regulator in Greenwich, which will mark a uniform time upon several stations upon every railroad in the whole kingdom. In this manner the whole country will know the exact Greenwich time, and thus will be obviated all the present danger arising from disagreement in watches, and the sad catastrophes they have not unfrequently occasioned, by mistakes in the departures of trains.

LOWELL HOSPITAL. The following is an extract from the Annual Report of the Committee of the Lowell Hospital Association, an institution composed of the several manufacturing companies in that city. The report is for the year ending May 10, 1846.

The gross expenses of the year have been	$4075 79
Received from Patients	1293 63
Leaving chargeable to the Association	$2782 16
Number of patients admitted during the year—	
Females 190	
Males 25—215	
Discharged—Cured 184	
Relieved 12	
Not relieved 4	
Died 9	
In Hospital, May 10, 1846 6—215	
Out of which number the cases of *typhus fever* were	124
The whole cost of each patient has been per week	$9 45
Of which has been paid by patients	3 00
Leaving a charge to the Association for each patient per week of	6 45

N. B. By a law of the Hospital, the utmost charge for patients—including board, medicines and medical attendance, is per week,

For a female	$3 00
For a male	4 00

And in cases where patients are unable to pay the said charge in whole or in part, the Corporation by which they are recommended is bound to make up the deficiency, taking its chance of future repayment; the patient equally with others, enjoying all the benefits of the Institution.

The whole number of deaths since the opening of the Hospital, out of 1013 patients, has been 37, or 3·65 per cent.

For the past year 9 out of 211, or 4·25 per cent.

The Committee would beg to draw attention to the number of cases of typhus fever, admitted during the past year, amounting to no less than 124 out of 211, and the consequently great relief that must have been afforded to keepers of boarding houses in particular, and safety to their inmates, by the removal of so many patients afflicted by a disease now generally allowed to be infectious; and they hope this fact may be duly noticed, trusting that it will make a suitable impression on the parties so immediately interested.

To the skill, care and kindness of the Physician, Matron and Nurses, and to the beautiful order, quiet, and cleanliness of the Hospital, the Committee give their most willing and hearty testimony, and cannot close their report without expressing a hope that the time is fast approaching, when the benefits of the Institution and the motives of its founders will be duly and thankfully appreciated.

FIFTEEN DAYS LATER FROM EUROPE. The Britannia, Capt. Hewitt, arrived at this port on Saturday morning about 8 o'clock, from Liverpool the 19th ult.

It was expected that the Peel Ministry would be broken up immediately, a coalition having been formed between the Russell Party and the Protectionists, for the purpose of embarrassing the Ministry and forcing Sir Robert Peel to resign. A change of Ministers, it is said, will be brought about by the Sugar Duties Bill, Lord John Russell having determined to propose an equalization of the sugar duties, so that free-labor and slave-grown sugars may be admitted on equal terms. This proposition, it was believed would cause a change of Ministry, or a dissolution.

The corn bill is in effect carried.

The news of the successes of the American troops over the Mexicans excited a great deal of interest, but the blockade of the Mexican ports by the Americans, was regarded as a serious matter, and a strong British force was recommended by several journals to be sent immediately to the Gulf of Mexico, to protect British interests in that quarter.

But one opinion appears to prevail respecting the injustice of the United States, in this war, which is regarded as a great moral wrong.

The weather in England has continued remarkably hot and therefore most favorable for the growing crops, which promise to be abundant. The disease in the new crop of potatoes, however, is again very general in England.

THE QUEEN AND THE COURT. The Queen has remained in retirement at Buckingham Palace, in the enjoyment of excellent health.

On the 9th ult, the Queen's birthday was celebrated by special appointment.

The Times understands that the names of the young Princess are to be "Helena Augusta Victoria." The Dutchess of Orleans, a Protestant, and a near relative of Prince Albert, is to be one of the sponsors.

IBRAHIM PACHA OF EGYPT IN ENGLAND. Ibrahim Pacha, and a large suite, arrived at Portsmouth on the 5th ult., in the French steamer Gomer.

THE CHURCH OF SCOTLAND. In the House of Commons, June 10th, Mr. Fox Maule, in moving the second reading of the Places of worship sites (Scotland) bill, explained the grounds on which he brought forward so novel and startling a proposition, which, after all, was but a strong remedy for a very extraordinary grievance. Having described the circumstances under which the free had separated itself from the established church of Scotland—a schism in which one third of the people of that country had joined, and owing to which 470 ordained ministers had resigned livings worth upwards of two millions to themselves and their families—he proceeded to state that in the towns the seceding congregations had almost immediately been accommodated with places of worship, either by dissenting bodies or otherwise, but that in the country districts almost all of them had been compelled to resort to the open air to carry on their religious ordinances.

By this bill he left it to the sheriff to fix the price to be given for sites. If the bill were refused it would engender a spirit of discontent and hostility among the people towards their landlords, and hereafter be productive of the most disastrous consequences.

Sir James Graham opposed the bill.

Sir. R. Inglis, in declaring his intention to support the amendment, read Mr. F. Maule a severe lecture, for having proscribed, by name a number of individuals who had acted from conscientious motives.

On the motion of Mr. Bannerman, the debate was then adjourned till the 17th of June.

A new religious Society is now organizing in Paris, the object of which is to effect the abolition of slavery, by new plans, under the patronage of St. Vincent de Paul. This Society proposes to employ its income, and all the donations it receives, in purchasing each year, in the French Colonies, a certain number of slaves, whom it will set at liberty.

DEATH OF THE POPE. Pope Gregory the Sixteenth departed this life on Monday the 1st of June, at Rome, from a chronic affection in the legs. We shall give a more extended account of this Pontiff in our next.

A NEW GOOD THING UNDER THE SUN. The Chaplain of the State Prison, at Charlestown, gave us this morning, an interesting item of information, viz: that a Society had recently been formed among the prisoners, entitled the "Massachusetts State Prison Society for Moral Improvement and Mutual Aid." Of this Society, the Warden of the Prison is President, the Chaplain, Vice President, and the Clerk of the Prison, Secretary. The object of this association is to encourage the prisoners to make efforts for moral and intellectual improvements, every member pledging himself "to use all practicable means and helps for the improvement of his own mind and heart in knowledge and virtue, that by so doing he may be fitting himself for usefulness, respectability, and happiness, when he shall again enjoy the blessing of freedom and society; and furthermore, studiously to avoid every thing which tends to corrupt, to debase, and to destroy; and thus to obtain the mastery over those passions and appetites to whose influence and control so many owe their downfall and ruin."

The Society is to hold its first public meeting in celebration of the 4th of July, when its members are to be addressed by their Warden and by some of their own number. [Traveller.

*** Annelli's remarkable painting of the End of the World, will, we learn, be taken from the city next Wednesday.

☞ DIVINITY SCHOOL, CAMBRIDGE. The Annual Sermon for the Senior Class will be preached this year, by Rev Calvin Lincoln of Fitchburg, on Sunday evening next, July 12th, at quarter before 8, in Rev Mr Newell's Church. jy11

☞ UNION PASTORAL ASSOCIATION. The next meeting will be with Rev John Bartlett, at Marblehead, on Tuesday, July 14, at 9 o'clock, A. M.

Members will please observe the change of hour.

jy4 SAML. OSGOOD, Sec'y.

☞ NOTICE. The thirtieth Annual Visitation of the Divinity School in Cambridge will take place on Friday, the 17th inst., in the Chapel of the University.

The Exercises, consisting of Dissertations by the graduating class, twelve in number, will begin at 10 o'clock. 2w jy4

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Lexington, at Rev J. Whitman's, on Tuesday, 14th inst.

jy11 W. NEWELL, Sec'y.

MARRIAGES.

In this city, 1st inst, by Rev Mr Raymond, Mr Alfred Hathaway to Miss Lucy Shute.

By Rev Mr Streeter, Mr Edward Butler to Miss Margaret Williamson.

30th ult, by Rev Mr Rayner, Mr B. F. Peakes, of Athens Me, to Miss L. M. Whitney, of Boston.

4th inst, by Rev Dr Sharp, Mr Isaac Norcross of Lowell to Miss Christiana Nash, of Readfield, Me.

5th inst, by Rev Dr Sharp, Mr Oliver Wales of Dorchester, to Miss Susan B. Francis of Boston.

In South Boston, 5th inst, by Rev Mr Fairchild, Mr William H. Smith to Miss Rhoda A. Buckminster.

In Brighton, on Tuesday, 7th inst, by Rev F. A. Whitney, David N. Delavan, Esq. of New York, to Miss Abby Warren McClench of Brighton.

In Danvers, on Sunday evening, 28th inst, by Rev John Prince, Mr William Jewett of Salem, to Miss Lydia Allen of D. On Wednesday evening, by the same, Mr George A. Brock of D, to Miss Eliza Bisbee, of Lynn.

DEATHS.

In this city, on Thursday, Mr Jedediah Allen, in the 81st year of his age.

3d inst, Mrs Nancy, widow of the late Thomas Edwards, 68, formerly of Newburyport.

In Charlestown, 7th inst, Mr Noice Melvin, 45.

In Quincy, 3d inst, Mrs Frances Spear.

In East Boston, 25th ult, Rebecca M. daughter of Stephen and Eliza Hubbard, 8.

In Salem, at the residence of J. B. Fairfield, Esq, Mrs Sarah P. Heywood, wife of Mr Charles L. Heywood of Grafton, and daughter of the late John Baker, Esq, of Wenham, 27.

In Natick, 26th ult, Bela Carter, formerly of Boston, 57.

In Stow, 25th ult, Mrs Lucy, widow of the late Rev Jona. Newell, for more than 50 years minister of the First Congregational Church in S, 90.

In Byfield, Mary Jerusha, daughter of Dr Martin and Jerusha B. Root, 15.

TEACHERS CLASS FOR 1846. The fourth annual Class for Teachers, and others interested in the cultivation of Vocal and Instrumental Music, and the diffusion of a correct knowledge of the legitimate principles, will meet at the Melodeon in Boston, Mass., on Tuesday, the 26th of August, at 10 o'clock, A. M.

Lectures will be given on the following subjects: The best method of teaching classes the Science of Music; The Art of Singing; Chanting Psalms; Recitatives; also, Instruction in the use of the principal instruments embraced in a full orchestra.

The Class will be in session ten days. Terms: Gentlemen, five dollars. Ladies are respectfully invited, free of charge, as also members of former classes.

B. F. BAKER, Rowe Place.
J. B. WOODBURY, Chapman Place.

A. BOND, Teacher and Leader of the Instrumental department. jy11

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The *next Term* will commence on Monday, the 7th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES. Drs. A. R. Thompson and W. J. Walker, Rev. Messrs George E. Ellis, Wm. Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev. F. A. Farley, Brooklyn, N. Y. and Rev. Dr. Wayland, Providence. 5tis jy11

NO. 227 TRACT OF THE A. U. A. The Twenty-first Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 26, 1846. Price 6 cents.

☞ This Report contains an account of the Receipts and Expentures of the A. U. A., for the past year—a list of the Officers and Life Members—and a Catalogue of all the publications of the Association, with the prices affixed.

Published by WM. CROSBY & H. P. NICHOLS, 118 Washington st. 3t jy11

WANTED, to supply files, a few copies of the Christian Register of June 6th. Subscribers who have no further use for that number will do the publisher a favor by sending it, by mail, or otherwise, addressed to "Christian Register, Boston." jy11

DR. LAMSON'S CONVENTION SERMON.—CONGREGATIONALISM, a Discourse delivered before the Massachusetts Convention of Congregational Ministers, Boston, May 28, 1846, by Alvan Lamson.

Published and for sale by WM. CROSBY & H. P. NICHOLS, 118 Washington st. 3t jy11

NEW WORK ON VENTILATION. This day published: A Practical Treatise on Ventilation, by Morrill Wyman, M. D.—Contents: Introduction; Vitiated Air; On Preventing and Removing Impurities of the Air; Movements induced in atmospheric air by Heat, and of the Principles of Ventilation; Moving Power for Ventilation; Quantity of Air required for Ventilation; Of the Ventilation of Public Buildings; Ventilation of Prisons and Hospitals; Ventilation of Dwelling Houses; Ventilation of Ships; Anatomical Rooms; Chimney Tops, Turn Caps and Ventilators; Drainage; Appendix—1 vol 12mo, pp 436, with 80 cuts.

Published by JAMES MUNROE & CO., 134 Washington, opposite School street. 3t jy4

PORTRAIT OF REV DR GREENWOOD. The subscribers having purchased the copyright and copperplate of the beautiful likeness of Rev Dr Greenwood, have had a new edition struck off which is offered at the very low price of one dollar per copy.

JAMES MUNROE & CO., 134 Washington, opposite School st. 3t jy4

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Also—One ditto at 40 per cent dis.

J. SIMMONS & CO.

jy4 is6m Over Quincy Market, Boston.

GROVE'S GREEK AND ENGLISH DICTIONARY. A few copies of this Dictionary for sale at the Christian Register Office. e27

CAMBRIDGE CHURCH-GATHERING. A Discourse on the Cambridge Church-Gathering in 1636; delivered in the First Church, on Sunday, February 22, 1846, by William Newell, Pastor of the First Church in Cambridge.

"Mr Newell's is one of the most beautiful historical discourses which we have ever read. It is alike admirable in conception and execution. The gathering of the First Church in Cambridge, as appears from Winthrop's Journal, was an occasion of great and general interest. Taking this event as the central point and thus giving to his discourse the unity of a historical picture, he groups around it the men who were then eminent in our New England Church and State. For the back-ground of the scene, he has the winter and the forest and the rude beginnings of the town. He brings before the eye of the spectator the Winthrops, Dudley, Vane, Haynes, Cotton, Hugh Peters, and others, who were then the leading spirits of the colony and worthy of perpetual memory. This general picture he has illustrated by numerous notes and an appendix, showing a careful accuracy of research, which must make the discourse as valuable to the antiquarian as it is interesting to the general reader." [Christian Examiner.

Price 31 cents.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School st. 3t jy4

MONTHLY RELIGIOUS MAGAZINE. Contents of July No:—

The Anniversary Week of 1846;
Niagara and the White Hills;
Impressions of American Scenery—being Fragments of a fragmentary Sermon;
Death and the Resurrection;
The Book of Jonah;
Nature Symbolical;
The Prodigal's Return—a Sermon, by Rev John Weiss.
"The Chimes," by Dickens;
Feast Days and Fast Days.

INTELLIGENCE.

Ordination at Southington, Conn;
Church of the Savior;
Anniversaries in Boston for 1846—continued;
American Peace Society;
Prison Discipline Society;
Book and Pamphlet Society;
Massachusetts Convention of Congregational Ministers;
Morning Conference Meetings of Unitarian Christians;
Sunday School Society;
Foreign Intelligence.

This Work is intended to furnish Religious reading of a popular kind. It contains very little that is controversial or doctrinal, in its character, and aims chiefly at illustrating the responsibilities and privileges of the Christian Life. Each number contains a Sermon from some minister of the Unitarian denomination, and a great variety of articles of a moral and religious character, Religious Intelligence, &c.

It is Edited by Rev F. D. Huntington of Boston; among the contributors are the principal Clergymen of the denomination, also several laymen and female writers, well known for their literary ability, &c.

The work is published on the first of every month, at *two dollars* per annum.

☞ Subscriptions may commence on the 1st of January or July of each year.

L. C BOWLES, Publisher,
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The examination of such as are not Bachelors of Arts

POETRY.

[For the Register.]

THE WOODLAND SANCTUARY.

BY S. H. LLOYD.

I love to linger 'mong the woodland trees,
Where summer reigns in pride and regal power,
To list the music of the passing breeze
And spend in thought the calm and peaceful hour.
I love to hear the songs of wooing birds,
As there from branch to branch they gaily sing;
To list the sound of distant lowing herds,
And feel the vast delight these comforts bring.

Such scenes have power to win my thoughts above,
To break the spell that binds my soul to earth—
They wing my thoughts to Him who rules in love,
Who gives to joy and peace continual birth.
Talk not to me of Rome's proud works of art,
Her lofty spires and arches hung on high,
The truest shrine is now, the human heart,
The most majestic dome—the bending sky.

No rich mosaic can equal Nature's floor,
No chime of bell the music of her trees;
No fitter place the God of heaven t' implore,
No fitter place to warm with prayerful knees.
Behold a House! by God's own hands 'twas built
Before the morning stars together sung—
Before mankind had stained the earth by guilt
Or ere its vaults with hatred fiercely rung.

'Tis there I love to linger, 'till my soul
Rises like winds of pure transparent wing,
Till lost in thought my chariot seems to roll
Where angels strike their harps and sweetly sing.
O talk not now to me of worldly wealth,
And ask me not to wield the sword of power;
But give me here beside my mind and health
To worship God in such a tranquil hour.

Hubbardston, Mass.

[For the Register.]

Out of darkness into light,
Out of weakness into might,
Out of doubt, to surest trust
Life eternal out of dust,
Saviour, thou my soul hast brought
Through the truths thy gospel taught.
Everlasting thanks be thine,
On my heart forever shine.
Still with love my spirit feed,
Let me follow, thou shalt lead;
Thou art all my truth my way,
Thy behests may I obey.
All things else I count but dross
So I meekly bear my cross,
In thy footsteps, Lord, I see
The path that leadeth unto thee.
Father! at thy throne I bow,
Bless the soul that seeks thee now;
By thy Son, thy Word, thy Grace,
Lead me to thy dwelling place.

June, 1846. *R*

[From an Old Collection.]

THE DYING MOTHER TO HER INFANT.

My baby! my poor little one! thou hast come a wintry flower,
A pale and tender blossom, in a cold, unkindly hour;
Thou comest with the snow-drop, and, like that pretty thing,
The power that called my bud to life, will shield its blossoming.

The snow-drop hath no guardian leaves, to fold her safe and warm,
Yet well she bides the blast, and weathers out the storm;
I shall not long enfold thee thus, not long, but well I know,
The Everlasting arms, my child, will never let thee go.

The snow-drop—how it haunts me still, hangs down her fair young head,
So thine may droop in days to come, when I have long been dead;
And yet the little snow-drop's safe; from her instruction seek,
For who would crush the motherless, the lowly, and the meek!

Yet motherless thou'lt not be long, not long in name, my life,
Thy father soon will bring him home, another fairer wife;
Be loving, dutiful to her, find favor in her sight;
But never, oh my child! forget thine own poor mother quite!

But who will speak to thee, of her! The grave-stone at her head
Will only tell the name and age, and lineage of the dead!
But not a word of all the love, the mighty love for thee,
That crowded years into an hour of brief eternity!

They'll put my picture from its place, to fix another there,
That picture, that was thought so like, and yet so passing fair!
Some chamber in thy father's house, they'll let thee call thy own,
Oh! take it there! to look upon, when thou art all alone!

To breathe thine early griefs unto, if such assail my child,
To turn to, from less loving looks, from faces not so mild;
Alas! unconscious little one! thou'lt never know that best,
That holiest home on all the earth, a living mother's breast!

I do repent me now, too late, of each impatient thought,
That would not let me tarry out, God's leisure as I ought;
I have been too hasty, peevish, proud, I longed to go away,
And now I'd fain live on for thee, God will not let me stay!

Oh! when I think of what I was, and what I might have been,
A bride last year, and now to die! and I am scarce nineteen;
And just, just opening in my heart, a fount of love, so new,
So deep, could that have run to waste, could that have failed me too?

The bliss it would have been to see, my daughter at my side!
My prime of life scarce overblown, and her's, in all its pride!
To deck her with my finest things, with all I've rich and rare,
To hear it said, how beautiful, and good, as she is fair!

And then to place the marriage crown upon that bright young brow,
Oh no! not that! 'tis full of thorns! alas! I'm wandering now,
This weak, weak head, this foolish heart! they'll cheat me to the last!
I've been a dreamer all my life, and now, that life is past.

Thou'lt have thy father's eyes, my child! oh! once, how kind they were!
His long black lashes, his own smile, and just such raven hair!
But here's a mark, poor innocent, he'll love thee for it less,
Like that upon thy mother's cheek, he once was used to press!

And yet, perhaps I do him wrong, perhaps, when all's forgot,
But our young love, in memory's mood, he'll kiss this very spot!
h! then! my dearest, clasp thine arms about his neck full fast,
And whisper that I blessed his name, and loved him to the last!

I have heard that little infants, converse by smiles and signs,
With the guardian band of angels, that round about them shine!
Unseen by grosser senses, beloved one! dost thou
Smile so upon thy heavenly friends, and commune with them now?

And hast thou not one look for me, those little restless eyes,
Are wandering, wandering everywhere, the while thy mother dies!
And yet, perhaps, thou art seeking me! expecting me, my own!
Come, Death! and make me to my child, at least, in spirit known!

L. G. P.

MISCELLANEOUS.

TO MOTHERS AND CHILDREN AND ALL WHO EMPLOY DOMESTICS.

[Will our unknown correspondent favor us again? Such stories we are sure must do good.]

For the Register.

HANNAH LEE.

"I want my breakfast; do you hear Hannah? I say, I want my breakfast this minute," said Joseph Brown, very impatiently to the cook, one bright morning in the month of December.

"Well, wait two or three minutes," said the girl.

"No, I wont neither, so get it now."

"I shall get it when I please, so take yourself off, Master Joseph," replied the girl in a cross tone.

"If you don't give me my breakfast right off, I'll tell mother," rejoined the child.

"You may tell who you please, for all I care," said Hannah, who, was by this time very angry; and away ran Joseph to make the threatened complaint to his mother.

Hannah was just broiling the steak for breakfast, the fire had troubled her all the morning, and it wanted but five minutes of seven, the usual breakfast hour: Joseph returned to the kitchen and said in a very important tone, "Hannah, my mother desires you to give me my breakfast now." She poured out his milk, spread the butter on his bread, but was sorry to find when she went back to her steak, that the best part of it was smoked. The clock struck: in her haste she overturned the coffee, and was compelled to delay the meal, while she made more, and it was ten minutes past the hour, when the family were summoned to the table.

"Mrs. Brown," said her husband, "this won't do; that girl will never answer our purpose. There we are behind hand with breakfast, and this steak is too smoky to eat. It is too bad to have such a piece of meat as that is, spoiled in cooking." "Yes," replied the wife, "and I sent Joseph down this morning, to tell her to give him his breakfast first, as he was not very well last night, and eat no supper, and to be sure the answer she made him was, 'I'll get it when I please, and you may tell your mother so, for all I care.'" "Well, send her off immediately; I won't have a girl in the house who is impertinent and a bad cook, into the bargain."

It was poor Hannah's trial week, and as she went home to her mother that night, with the word from Mrs. Brown, that she would not suit her, she felt almost too down-hearted to think of trying again for a place. She opened the door of her father's house, and found her mother mending some of the children's clothes by the light of a small wood fire, and her younger brother and sister, studying their Sunday school lesson by the same flickering light. As Hannah entered the room her mother looked up, and her pale, anxious face, the small, dark room, though neat and clean, when contrasted with Mrs. Brown's cheerful parlor with its bright coal fire and solar lamp, made Hannah's sad heart, sadder, and putting her wages into her mother's hand she said, "Oh, mother, here is my dollar for the week, and here I am again to be a burden to you, for Mrs. Brown thinks I won't do for her," and her tears fell faster and faster.

"Do not be discouraged," my child, "I dare say you will get another place. Only trust in your Heavenly Father, and you will have strength to persevere."

On Monday morning, Hannah started again in search of a place, but after walking all day and inquiring at the different houses, quite discouraged she was about returning home tired and hungry, when she stopped and looked wistfully over the fence at a house which stood some distance back from the street. "Are you going to my house," said a bright little boy, in a pleasant tone to her, as he put a lump of snow, for a nose upon the face of the man he was making. "Does your mother want a girl?" said Hannah. "No, my mother don't want any, but Mrs. Fisher is taking tea with us, and I heard her say she wanted one. Why, do you want a place? 'cause if you do, you better come in and see Mrs. Fisher. I'll show you the way," and the little fellow trudged on before her to the house. As they went into the kitchen, "there you sit down, and I'll call mother," said the boy. He soon returned followed by the two ladies. Hannah rose and curtsied to them, and in reply to Mrs. Fisher's questions, said her name was Hannah Lee, that she had lived one week with Mrs. Brown, but that lady thought she would not be able to do her work.

"Well," said Mrs. Fisher, "I will see Mrs. Brown, and let you know to-morrow, if I want you."

The little boy whispered to his mother, "She looks tired, mother, may I give her some milk?" "Yes, John," she replied, and turning to Hannah said, "you look weary, have you walked far?" "Yes ma'am," said Hannah, "I have been walking since early this morning." "Have you had any dinner," said little John.

"No dear."

"Well John, you may ask Mary to give Hannah something to eat."

"Yes mother, I'll see to it."

Hannah eat a hearty meal of cold meat, bread and milk, and went home with a much lighter heart, but she was to be again disappointed, for Mrs. Fisher sent her word the next day, that she was afraid to try her, as she wanted a good cook, and from what Mrs. Brown said, she thought she would not do for her.

Two days after, little John Hall came to her, and said his mother's cook was taken sick, and if she would like to come and take her place, his mother would try her. "Oh, mother," said Hannah, "it is that dear good lady, who was so kind to me. I will go back with John."

"Well, wife," said Mr. Hall, as they sat at tea that evening, did you see Mrs. Brown about the girl you spoke of?"

"Yes, dear," replied Mrs Hall, "and her report was not very favorable. She said she did pretty well the first part of the time, but she was finally cross to the children, and sent impertinent messages by them to her, late about her meals, and did not even know how to cook a beef-steak. Notwithstanding all this, I have determined to try the girl. She said she was honest and neat, and I liked her appearance so much the other day, that I sent for her, and she is now in the house. There was one thing that made me think, perhaps the girl was not wholly in fault. While I was there, Joseph Brown came in, he is just the age of our John, and his mother asked him if his hat were hung up. Joseph answered, 'No, I can't reach the nail.' 'Well then, tell Susan to hang it up,' said his mother. He went out, and screamed at the top of his voice, 'Susan, hang up my hat'—Now really I should not blame any girl, for being somewhat cross to be so spoken to by a child."

"Well, there is no harm in trying her," said her husband, "if she is honest; and you say her father has a large family to support."

"Yes, she is but sixteen and the eldest of eight children."

Four weeks from the time that she left Mrs. Brown's, Hannah Lee, again entered her mother's dwelling; and though the room was small as ever, and the fire no brighter than it was then, yet her own happy heart shed the light of cheerfulness around, and her pleasant smile was reflected in her mother's countenance, as she seated herself in a chair by her side.

"Here, dear mother, are some pieces of candle, that Mrs. Hall gave me; only think of our sewing by a sperm candle! and let me take your work while you rest. I am going to stay with you all day to-morrow, for the family are going to pass the day with Mrs. Hall's mother, and Miss Susan, though she is only twelve years old, said she would get breakfast, and John said he would make the fire, that I might come home to-night. So here I am mother. Those children are so good, and they speak to me so kindly, so different from little Joseph Brown, and Mrs. Hall says she don't want a better girl than I am, and she will give me a dollar and a half a week, just what she gave the other girl. No person can help doing well where every one is so kind. Mrs. Hall told me to-day, what Mrs. Brown said of me, and I told her all about it: how Joseph came for his breakfast when I was so busy, and ordered me to get it in such a way, that it made me cross, and he never told me his mother sent him, neither. Mrs. Hall never lets the children interrupt me, unless for something very important, and they always ask in such a pleasant way, 'Hannah will you do this for me, when you are at leisure,' that it is a pleasure to put myself out for them; and here are my four dollars, and I am so happy. But you don't say how glad you are mother."

"Because, my child, you have talked so fast, that you have given me no chance to speak. I do rejoice in your good fortune, both for your sake and my own, not only that I am happy in the happiness of my children, but because your assistance is absolutely necessary to us. But have you remembered to whom your gratitude is due for all these blessings?"

"Yes, mother, I have not forgotten to thank my Heavenly Father for them every day, more and more; for every day I feel more and more thankful: but there comes father," she exclaimed, and she was soon folded in his arms, and recounting to him her success.

"Now call in the children who are up, and let us have prayers," said Mr. Lee, when she had done speaking. As her father prayed that night, that she who had left the family altar for other scenes, might be sustained in the fulfilment of her duties, Hannah resolved, that with the help of God, she would be ever faithful, with a happy, hopeful heart, she retired to bed, where she was soon sound asleep.

If children would only feel how much better it is for them to speak kindly to domestics, how much their own happiness depends upon it, they would never allow themselves to speak a harsh or hasty word to those upon whom they are so dependent for many of the comforts of life. And let them remember that when they speak unkindly or fretfully, the trouble does not end with the words they utter, but angry feelings are roused, and like the ripples which break the calm surface of the water, when a stone is cast into its depths, though the stone soon passes out of sight, yet the water is troubled far beyond the reach of their vision. And, as in the case of little Joseph Brown, they cannot tell how great a matter a little fire kindleth.

L.

BE INDUSTRIOUS.

There is no situation in life, which affords so much comfort and enjoyment as that of having body and mind constantly employed. Although there appears to be in the minds of most people a natural antipathy to labor, yet it is well known and generally admitted by those whose circumstances have at times required incessant labor, and at other times perfect leisure and exemption from care, that there is vastly more enjoyment in industry than in idleness. It is the plain and express duty of every person to be industrious, and to improve every hour of their time in the full exercise of their natural strength and faculties, in the most useful employment. No circumstances in life can furnish an excuse for a neglect of this duty. We would not, in these remarks, wholly proscribe recreation; but a well-balanced mind will find the most healthy and pleasant recreation in exercises which are decidedly useful and beneficial to themselves and others. For example: a boy takes pleasure in the exercise of hauling a little cart loaded with earth or stones, though there be no advantage in the removal of those articles; but does he find any less pleasure, under a consciousness of doing good, when removing the same materials from a place where they were an encumbrance, to another place where they are wanted? Certainly not. Or if a Miss finds pleasure in walking in the fields that pleasure is rather enhanced than otherwise, if she can accomplish something useful by the walking.

It is a common thing for men, during their labor, to derive an enjoyment from the anticipation of the pecuniary compensation which they are to receive therefor, but this kind of enjoyment is far inferior to that of one who rejoices during his labor, in the consciousness of performing a duty, and a sense of divine approbation. The Scriptures of Divine Truth, which alone furnish perfect laws and rules of duty, and guide to happiness, contain many injunctions to industry and diligence in business; and that for the purpose, not of acquiring wealth, but of doing good. The word "avarice," is not to be understood to imply a desire of earning or gaining, but of retaining or hoarding what has been acquired of wealth. But our subject is the duty of industry and diligence. If any man entertains and cherishes the true principle of sympathy and benevolence, deriving more pleasure in relieving the sufferings of his fellow-mortals, than in the possession of such articles of wealth as are not utterly indispensable, there will be no danger of his being idle or miserly. But the neglect of improvement of an hour of time, is as decidedly a crime, as the wasting of money or property; and the neglect of doing good to others when opportunity occurs, is decidedly incompatible with the character or hope of a true Christian, for "he that knoweth to do good, and doeth it not, to him it is sin."

[Phil. Sat. Courier.

BUTTER MAKING.

Milk Apartments, &c.—The milk cellar should be deep, well ventilated and dry; the bottom covered with stone flagging. Bricks will absorb milk and other liquids that may fall upon them; and will soon contract mildew, the smell of which, like the odor of cheese, vegetables, fish or fowl of any kind, will be imparted to the cream and butter. Over this cellar should be the diary room, with shelves to set milk upon in cool weather; the cellar to be used during the extremes of heat and cold. The temperature of the milk apartment, if possible, should never be above sixty degrees nor below forty-five. Yet kettles should not stand in the diary room, neither should churning, cheese-making, nor cleaning milk vessels be done there, but in a convenient room near by.

Cream may be kept much longer if it be kept in a white oak vessel, with a tight cover, and a faucet or tap near the bottom, to draw off the milk when it settles, before the customary daily stirring. The quality of the butter is much improved by this management. If the milk be not drawn off and it be churned with the cream, the butter will be longer in coming, and it will show specks of sour curd, taste like cheese, and will soon become rancid. Butter will come quickly at all seasons of the year, if the cream be of a temperature of from sixty to seventy-five degrees; to this end, use hot water in winter, and ice in summer; but never add either to the cream, in or out of the churn.

Salt.—Pure salt chrystalizes into perfect cubes. All other forms of crystalization found in common salt, arise from impurities; those of a needle shape in Liverpool bag, or blown salt, indicate the presence of lime, magnesia, &c. One great cause of the failure in making good butter, may be traced to the use of impure salt. Rock salt, and the large lumps of Turk's Island, washed, dried, and finely pulverized, are preferable to all other kinds, being highly preservative, and hardening the butter, so that it will be sooner ready to work over in warm weather. The Liverpool bag, or blown salt, the Salina salt, in small bags from New York, and the fine part of every kind of imported salt, contains a great portion of impurity. Less than one ounce of pure salt is sufficient for a pound of butter; (many put in but half an ounce;) in all cases leave out sugar and saltpetre.

In the manufacture of cheese, a preference is sometimes given to Liverpool bag, or blown salt. This contains salt of lime and magnesia, which attracts moisture from the air, and has the desirable effect of softening the cheese; and the pungent bitter taste which they impart to it, is an improvement in the estimation of some.

General Remarks. The cream should not rise more than thirty-six hours; it should be sweet when taken off, and sweet when churned; yet there is a degree of maturity to be acquired by keeping.

The kegs for making butter should be made of white oak, bilging in the form of casks, for the more perfect exclusion of air, and convenience of transportation. If the butter is not to be sent to a warm climate, or a foreign market, let the bilging kegs have moveable covers, to accommodate inspection; they should be soaked in a strong brine, made also of pure salt, in order that justice may be done to the purchasers in tare, and to save the butter from being spoiled for one or two inches deep all round, from its contact with dry wood. In case the wood is anything but white oak, there is danger of giving an unpleasant taste to the whole. For the convenience of families, the size should vary from twenty-five to fifty pounds. A large keg of butter is exposed to the air for a long time while on broach in a small family, and the bottom in consequence becomes rancid.

The consumer will cheerfully pay an extra price for one hundred pounds of butter packed in four kegs instead of one. No salt should be put on the sides, bottom, or between the layers. If the kegs are made with covers, put a cloth over the top, and cover that with pure fine salt. Keep a cloth wet with strong brine, over the butter, while the keg is filling, to exclude the air. The practice of washing butter is not approved of in Europe; it destroys its fragrance and sweetness by dissolving the sugar of milk, which it is said is always present in good butter. It is practiced in Holland, when the article is designed for exportation to India; then the operation is usually performed with cold strong limpid brine made of pure salt, and pure water; water that has lime in it will not answer, as the lime is readily absorbed by the butter.

To exclude the air more effectually during the process of putting down, let a little melted sweet butter be run into the cavity, where the bottom, head and staves come together, then after each layer is completed, let the diary-woman pass her finger round so as to press the butter hard and close against the side. [Prov. Transcript.

The Mexican El Dorado of Monterey. The most glowing accounts have recently been published in the public journals of the climate and productions of Monterey, and attempts made to show that to the volunteer, home had not a tithe of the attractions of this goodly land. The St. Louis Republican tells a different story, on the authority of a gentleman long a resident of Monterey:—

"Monterey is an old Spanish city, of between five and six thousand inhabitants. It is, or was, the residence of Gen. Arredondo, and there Santa Ana, then a wayward cadet of sixteen, acquired his knowledge of military tactics, under the General whom we have above named. Instead of being only 118 miles from the camp at Matamoras, it is not less than 300. Instead of being an "earthly paradise," it is a sterile, desolate space of country. Instead of "rivulets of pure and wholesome water," the principal rivulet consists of a spring at the foot of the town, through which it runs with power enough for a mill or manufacturing purposes, but is of no use in irrigating, and does not irrigate the country around. Instead of groves of oranges, lemons, figs, and pomegranates," there are comparatively but few fruits growing there—none to gratify the appetite of the thousands of men designed to occupy these "summer quarters."

"It is admitted by the Texas writer that the climate is "rather too warm" for Northern men; and so our informant concludes, for he says the mercury in the thermometer ranges from eighty-five to one hundred and five degrees in the shade. He thinks that Gen. Taylor, should he ever have thought of this point for his summer quarters, will find that it is warmer than at Matamoros. He does not believe the location a proper one, on any account, for summer quarters for our army."

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DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.
Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.
Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.
I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon
OPINIONS OF THE PRESS.
[From the Christian Register.]
The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.
[From the Times.]
Teeth.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.
[From the Mail.]
Dental Science.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.
[From the Transcript.]
Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.
[From the Gazette.]
Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.
[From the Evening Gazette.]
Important to the toothless.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.
[From the Christian Watchman.]
Dentistry.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.
Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.
[From the Boston Post.]
Dr. Morton, No. 19 Tremont Row, has been particularly successful in conriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.
Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, *is twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.
Charles T. Jackson, M. D.
Boston, Oct. 28, 1843. No. 27 Somerset Street.
[From the Transcript.]
Dental Surgery.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.
my27 eop

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